

THE DYNAMICS OF EVANGELISM AS A MINISTRY  
FOR CHURCH GROWTH THROUGH  
OUTREACH WITNESSING

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A FINAL DOCUMENT SUBMITTED TO  
THE DOCTORAL STUDIES COMMITTEE  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY  
DAYTON, OHIO  
December, 2003



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## **ABSTRACT**

### **THE DYNAMICS OF EVANGELISM AS A MINISTRY FOR CHURCH GROWTH THROUGH OUTREACH WITNESSING**

by

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The context is Christ Our Redeemer African Methodist Episcopal Church in Dayton, Ohio. The objective of the ministry was to train the laity of the Church how to do outreach witnessing. The methodology used was an outreach ministry method of persuasion evangelism that invites others to come to Christ. The hypothesis was that prayer and outreach witnessing will lead to Church growth in the community. The project has been evaluated through Pre-tests, Post-Tests, survey questionnaires and How-To workshops. After training, the laity were more willing to do outreach witnessing.

## ACKNOWLEDGMENTS

I wish to thank several people and my family. First, I want to thank my Pastor, Dr. Rev. Charles Homes and all the persons who participated in the Pre-test and the Post-test. Without their help, this project could not have been completed. Thank God for them. Thanks also to Dr. Sherman Shelton, who encouraged me many times.

Next, I want to thank my Professional advisers— Dr. Faye Taylor, Dr. Valeria Gibson and Dr. Charles Holmes. I also want to thank my cousins—Rhonda Selma for helping me with graphics and Zenita Thomas for helping me with typing the last chapters and most of all my peers who always encouraged me when I needed it the most.

Words cannot fully express the spirit of gratitude I have for the members and friends of Christ Our Redeemer A. M. E Church. This warm spirited and Christ-centered congregation will never know the impact they have made on my life and this project. Thank you with all of my heart for believing in God and supporting my ministry.

Last, but most definitely not least, I thank God with humility for the guidance and direction given to this project and to my life from the inspiration of my mentors, Doctors Ricky Woods and Terry Thomas. Their words of instruction and wisdom have helped focus my ministry and this project in tremendous ways. Thanks for the encouragement and for your having faith that I would complete this project. God Bless you in all your works for Jesus.

## PREFACE

As we look at our world today, we can understand the Bible's promise that God's love was for all persons everywhere, and that, once accepted, resulted in "Eternal Life."

Some twenty years or more ago, Madeline O'Hare succeeded in overthrowing prayer in our schools, setting aside the basic premise of the word of God that "... persons should always pray."

The gang influence in our cities today comes as the result of the last generation of families who have no religious teaching in their life whatsoever.

The increase in the occult and cults is tremendous. We see this in the Jones Town episode and Waco episode. Hence the simple deduction is that the Church of the Lord Jesus Christ in general has failed to "Lift the Savior up."

## SPIRIT OF EVANGELISM

We all have the responsibility of a certain ministry because we are "saved."

II Corinthians 5:18-20 says that we are ambassadors with a portfolio. We are ministers of reconciliation.

We must have a burden for lost souls to see that they become fit for the kingdom of God. Matthew 5:20 and Romans 14:17

## WORK OF EVANGELISM

The work of evangelism is that we are Ambassadors/Ministers. According to John 4 and Acts 10, we must reach out into the neighborhood of our churches. Organize a formal approach to introduce persons to your local church. This includes the immediate area that surrounds the church, and areas where the members live. Personal approaches are

shown in Ephesians 2:8-10. We have to reach out to persons on our jobs, in public areas, and public transportation, etc. Part of sharing the Good News is knowing what it means—what makes it good.

Inreach—I Corinthians 1:18-25. When we have won someone to God, we must make sure that there is an atmosphere conducive for them to engage the Gospel in a fair hearing, such as preaching on salvation with a strong appeal to give their life to Jesus (Deuteronomy 31:12-13).

Sunday School Evangelism is where we have to develop an atmosphere for inspirational teaching. In every lesson, the teacher should teach students to draw other students to the Lord. Further the appeals should be made as part of the lesson.

We are commanded by the Word of God to influence, and encourage people to come to the Lord Jesus Christ and accept him as Lord and Savior. The parable of the great supper is clear enough. Luke 14:21 and 23 says that we must *quickly . . . compel them*.

### Christ's Charge to the Apostles

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

—Matthew 28:19-20

The church, if it expects to rouse from its lethargy, must know why it exists and what God expects it to accomplish. God expects us to win lost souls for His kingdom. People won't bring a guest to a setting that's strained, heavy, or eccentric. Ultimately, positioning a church for ongoing evangelism involves a corporate change of heart. We must have love and compassion for lost souls.

## DEDICATION

I would like to dedicate this project to my children Leslie, Jacqueline, Regina, Darryl, Marya Lynn and especially to my mother. To my husband, Kennie Clay who has passed on. Also, to my father Dock Rutherford who has passed on. A special thanks goes to my daughter Regina for her financial support. I would not have made it without the prayers of my family, peers and friends. Your collective support and love have inspired me to remain faithful, honest, and thankful to God. I also dedicate this project to my grand children and great grand children.

## **INTRODUCTION**

The primary goal of this model is to educate the lay people of Christ Our Redeemer African Methodist Episcopal Church in how to do outreach witnessing. There will be an overview of the history of evangelism and outreach. The goal of the ministry project is also to give ministers knowledge in how to evangelize their church for church growth and development in an urban area that will be a challenge to them.

This document will show a systematic analysis of the results of preaching on church growth. The survey questionnaire was designed to raise the congregation's level of awareness about outreach witnessing. The purpose was to focus on the immediate need to grow Christ Our Redeemer A.M.E. Church and to lift up the needs for mission, service, and empowerment of laity. The data from the pre-test showed that most were not interested in outreach witnessing. After the mini seminars, there was a greater interest in outreach witnessing.

Chapter One will consist of the ministry focus overview of the problems in my Context. It will include the Spiritual Autobiography, Context Analysis, and Synergy.

Chapter Two will give an overview of the literature related to the ministry model, including relevant concepts and models of ministry.

Chapter Three will establish a theoretical foundation for the model. It will have the historical, biblical, and theological foundation for the model.

Chapter Four will discuss the methodology and the design of the model to be used in the field experience. The research methodology that was used is the qualitative method

in the *Research Design* by John W. Creswell. Also used was the book, *Asking Questions—A Practical Guide to Questionnaire Design* by Seymour Sudman and Norman M. Bradburn. This author chose these research methods because of the size of the context. Another method used was preaching and teaching about prayer and its importance in outreach witnessing.

Chapter Five will show what happened during the actual implementation of the project. This section will also draw upon information obtained during Phase IV. The analysis of data will also be discussed in this chapter.

Chapter Six will give the writer's reflections on the experience of the field experience. This chapter will also delineate ways in which implementation of the project could be carried out in a different manner.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

#### **Spiritual Autobiography**

I was born to Lue Willie and Dock Rutherford in Memphis Tennessee. I was the first of three children born to them shortly after the “Great Depression.” Prior to my birth, my parents were experiencing a very difficult time. As a result, I was born prematurely. My mother said this happened because she did not have the proper food. When he was alive, my father told me that there were many days he and my mother stood in a soup line to get food. My father worked, but was only given script money as pay. I was born at the Baptist Hospital and, because I was black, they refused to keep me in the nursery with white babies. They gave me to my mother and father and told them that it would be a miracle if I lived twenty-four hours. My mother and father took me home and fed me with an eyedropper around the clock until I was able to eat by myself. This was the first miracle God worked in my life. It was also the first time that racism was associated with my life.

By 1934, I had two sisters—Ernestine and Sadie Mae. I remember my sisters and I would run to meet our daddy coming up the alley. The sun would be so hot on the tar-paved alley that it softened as we ran to meet him. He would let me ride on his back and Ernestine and Sadie would be in his arms. We lived in the service quarters behind the big white house. At this time, my mother was the housekeeper and cook for this family. I was too young to remember their name.

One day in 1938, my mother left. My father loved us, but he would gamble and lose most of his money. My mother and father argued and fought a lot. I guess my mother tired of fearing for her life and left. She left my sisters and me in the house alone. When my father came and discovered that my mother was gone, he did the only thing he knew to do. He took us to my Aunt Bessie Falls in South Memphis, Tennessee. I was about four years old at the time.

Two years later, on a sunny day in July as I was walking up the road, I saw my aunt May Willie and my mother coming down the road. It was like heaven on earth to see my mother's face again. I swiftly ran to her crying "Mama, Mama." By this time Sadie heard and she came running toward us. Ernestine was in the house with my Aunt Bessie and they came to the gate to see what all the excitement was all about. Two days later we took a bus from Memphis going to Detroit, Michigan. Since the bus was segregated, we had to sit at the very back over the motor of the bus and it was very hot in this area. I remember my sister Sadie being sick from the heat during the entire trip. When we arrived, my grandfather Daddy Mack picked us up from the bus station. During the long trip on the bus to Michigan, I had dreams of my mother being home with us all the time. These dreams were soon shattered. My mother was a domestic worker for a family in Bloomfield Hills and she had to live in. We stayed with my Aunt Tessie until she was able to get someone to keep us. We always looked forward to Mama coming to see us on her days off. Mama would take our dirty clothes with her and bring them back when she came to see us on Sunday. As I look back, with wonder I ask how was she able to do this. I conclude that it was her faith in God.

My mother had a tenth grade education and my father had a third grade education. In the thirties, my mother's tenth grade education was like one or two years of college.

There were many whites with her level of education teaching in school. She had tried to get a job teaching in the South, but because she was black they would not hire her. “For Black Women, the story of Hagar in the Old Testament book of Genesis is a haunting one. For many African American women, it is a story of exploitation and persecution suffered by an Egyptian slave woman at the hands of her Hebrew mistress, Sarah” (Genesis 16:1-16; 21:1-21). Many black women have been exploited during my mother’s time and my time. Although this may be our individual story, it is a story we have read in our mothers’ eyes those afternoons when we greeted them at the front door after a hard day of work as a domestic. Hagar’s story is peculiarly familiar for me for it is the story of my mother, grandmother, great grandmother, and my great, great grandmother who was a slave. They all were exploited and suffered under the racism of their time. If given a chance, they might have been teachers, actors, professors, and preachers.

In the story of Hagar and Sarah, the Bible is showing the undeniable relationships across racial lines among women, telling of the ethnic prejudices that we have for each other. As I read this story, it opened festering wounds in me that I thought had healed. I thought about the times my mother was exploited by being denied a job as a teacher or the times that she was denied the right to come home to her family. There were many times that my mother would have to stay and take care of her employer’s children on holidays. The only good thing was that she would come home on Thursdays and some Sundays. The only holiday she had off was Christmas and some of those times she would have to go back to work before the end of Christmas day. I am still asking God to let me have a forgiving heart about all of this. There are some things that we can forgive but we can never forget, especially if these things happen when we are children.

During this time, every member of my family had professed Christianity. From the time of my earliest recollection, the teachings of the Bible have always been an integral part of my upbringing and of my outlook on the world. Because of this, I have not experienced the “conversion experience” in the classic sense of having a memorable date and hour when I realized that I had been a sinner who was undone and in need of salvation. There was a time at the age of ten when I came down the aisle and joined the church. Yet nothing else really changed in my life because that act of joining was, as I now understand, actually my formal acceptance of the way of living, thinking, and being that had been granted to me as a result of my baptism by sprinkling on August 6, 1942 at Oak Grove A.M.E. Church in Detroit Michigan, and of the commitment of my parents to “raise me up in a Christian way.”

It was not until 1970 that I had a mystical experience of conversion. I had been suffering from blood clots in my legs and was in great pain. I was in so much pain that I and asked God to heal me. I was hurting so badly that I cried myself to sleep. Between 12:30 and 1:00 A.M something shook my bed and I woke up. As I woke up, I noticed a light on my wall. I thought my children had left the light on in the hallway. I got up to see why they had left the light on, but to my surprise the lights were off. I went back to my bedroom and turned my bedroom light off. I looked at the wall and the light was still radiating on the wall. I fell to my knees and said, “if this is not you Lord, take it away.” I got in the bed and turned my back to the wall. As I was falling asleep, the Lord touched my legs and healed them. When all the pain was gone, I fell into a deep sleep. During this time, the Lord came to me and asked me if I would preach and teach the Gospel and lay hands on the sick. I said two times to the Lord that I was not worthy. The third time the Lord asked me to do His will, I asked who are you and the Lord said, “I am and I am.” At

this time, I was fearful and agreed to do the Lord's will. From that day to this, I have done the Lord's will.

### **Formative Years**

One year after I joined the church, my grandfather asked me if I would like to see my father. I told him I would very much like to see him. The next thing we knew my father was in Ferndale with my grandfather. He stayed with my grandparents. My grandfather was in the construction business and he gave my father a job doing construction work. My father worked on this job two years. After this he got a job working for General Motors. My father and my mother got together again and later because it didn't work out, they were divorced. After this, Mama went back to doing domestic work until her health broke. Since my grandfather had seven other children to raise, he insisted that she go on welfare.

### **High School Years:**

By the time I was thirteen and in high school, I did house work and worked in a cleaners after school to help my mother. I would buy my schoolbooks and a few used clothes. This is all we could afford at this time. By the time I was 14 years old, my parents divorced. After this when Mama was working, every year before Christmas Mama would take my sisters and me downtown to the Colonial Department Store and let us get one toy and some books. I know this is why I like books so much now. I always wanted to know about things around me and things that were going on in the world. The rest of the things we got were clothes, candy and some fruit. I did not know that it took her all year to pay for these things. During my high school years, I worked after school and on the weekends. When I was fourteen, a couple in the neighborhood heard about

how my mother was struggling to raise three teenaged girls. They talked to my mother and asked her if I could stay with them. My mother consented to let me go. While living with them, I would get up at five o'clock in the morning and take care of the baby and fix breakfast for the rest of the children before I would go to school. When I came home from school, I would work some more. Most nights I did not get to bed until 11 or 12 o'clock. This is the way I paid for my room and board. I would do my homework after I finished my chores. The first year I was with them, I got pneumonia and lost a half-year in school, but I was, however determined that I was going to finish high school. Finally the school heard about my situation and I got a job working on Saturday for the Terhune family. I would help Mrs. Terhune clean house and sometimes she would let me cook. When the family I lived with found out I was working they told me I would have to quit going to school and go to work full time. I didn't want to quit school so I left and moved in with my cousins Bob and Easter Lillie in Detroit. They kept me until I graduated from Northwestern High School in 1951.

### **Marital Years**

A year later, I met and married Robert Forties. As a result of this union, we had three children. However, this marriage did not work out and we divorced four years later. Consequently, I ended up on welfare until 1959 when I went for the "Manpower Training" to be a Nurse's Aid. I later met and married Kennie L. Clay. As a result of this union, we had one son, Darryl. When Darryl was a year old, I got a job with the State of Michigan as an Attendant Nurse. I worked for the state for five years until I injured my back. Because of this injury, I decided to go back to school in 1971. This same year, I lost my father. In May 1973, I graduated from Highland Park Junior College with an Associate Degree in "Hospital Unit Management." Unfortunately, I joined the ranks of

many black women who earned degrees in academic fields, but were unable to get the type of job for which they were trained. I worked at the Veteran's Hospital in Allen Park, Michigan for fifteen years. The positions that I held were telephone operator and Medical Clerk/Computer Input Operator. During the fifteen years I worked at Veteran's Hospital, I would take one or two classes. In the meantime, I was helping my son Leslie and my daughter Jacqueline in college. Leslie left college and went into the Marines. After my son Darryl graduated from high school, he got a job working for the Post Office as a mail carrier in Dearborn Michigan.

My son, Leslie, was in the U. S. Marine Corp and was assigned as a Presidential Security Guard under President Jimmy Carter. When he was discharged from the Marines, he graduated from America University in Washington D. C. Leslie also works for the Post Office as a mail carrier.

My oldest daughter went to John C. Calhoun College in Brighton Alabama. When I retired from the V.A., I went back to school full time. One of the saddest days of my life was when my daughter, Regina, was beaten with a bat by her husband. It caused brain damage and she was discharged from the Air Force. This was truly a spiritual journey for me. I had to teach my daughter to do everything over again. I cried a lot and prayed constantly. It was not until I went on a 29-day fast that my daughter began to get better. This was in 1984. Out of her marriage, she has one son who has put her through a living hell. He is strung out on drugs and physically abuses her and takes her money. I pray daily for her safety and for others at my church who are having the same kind of problem with their children. I had great dreams for my grandson, but he got in with the wrong crowd and got hooked on drugs. I pray daily for him; I have not given up on him yet.

There have been so many tragic things in my life that I can only write about a few of them. My daughter Jacqueline's daughter (my granddaughter) went to jail for credit card fraud in May of 2000. She did not get out of jail until March of this year. While she was in jail, her husband divorced her. The saddest part was that she had to leave her two beautiful children. My son Darryl and Tracy took care of my great grandchildren and I sent money to help them with their care. My granddaughter is home now and doing well. She is taking care of her children and working two jobs. Keva has received a scholarship to go to nursing school. These are only a few of the bad things that have happened in my life. I can only say that, without the Lord, I could not have made it. This is part of my spiritual odyssey.

I received my Bachelor's Degree in Business Administration/Management in 1993. I never dreamed that I would earn my Master of Divinity. I know without a doubt that God does answer prayer. While I was completing my undergraduate work, I became an ordained Itinerant Elder of the A.M.E. Church. By the grace and mercy of God, Bishop Robert Thomas changed my orders from Local Elder to Itinerant Elder. God is awesome. Every day of my life, I see the power of God over nature. As I was driving back from Charlotte, North Carolina, I saw the beauty and handiwork of God. I saw God's power over life, because God kept me from danger and harm. I saw God's power over illness, because three weeks before the Peer Session I had pneumonia, but Jesus healed me in time to go to the session. I give the "glory" to the Lord.

The years of my life have been rough and trying but, through it all, with the help of God, I have made it. Through all of the years of racism, God has kept me from harm, and danger and crippling disappointment

### **Analysis: Extended Family Issues**

There were many people who helped to mold my life and encourage me. The two people I remember most are my Aunt Maggie and my Aunt Christeen. My grandfather also had a great influence on my life. He taught us the values of life and my grandmother taught us the importance of God in our life. All of my teachers always encouraged me to excel in all that I do in life.

### **Stewardship Of Ministry**

How can you measure stewardship for God? I can only state what I have done. If works would get me to heaven, I have done my part. Jesus knows about the other things. My accomplishments in the ministry have been primarily through my spirituality and my work as an Evangelist. During the time that I was a licentiate in the A.M.E. Church, I found occasion to do a fair amount of voluntary ministry in the church. I finally received my Itinerant Elder license in 1999. By the grace and mercy of God, Bishop Robert Thomas changed my orders from Local Elder to Itinerant Elder. I had prayed for a change for ten years. It was by prayer and fasting that God brought about this miracle in my life. Today, I still do a great deal of voluntary ministry in church and in the private sector. I am a volunteer Chaplain for the Washington Township Fire Department and the Centerville Police Department in Centerville Ohio. I have often preached from the pulpit of my home church and have sought other sites where I could lead worship services, preach and teach the message of Jesus. I have also preached in Nursing homes where we had members located. I believe that the words of the apostle Paul would apply here, when he said, “. . . for I have learned, in whatever state I am, to be content” (Philippians 4:11b, RSV).

As an associate minister of Christ Our Redeemer A.M.E. Church in Dayton, Ohio, I find that I am less restricted in my ability to accomplish ministry works to the fullest extent to which I am capable. I find that I am in a situation in which I am being mentored by my pastor and primarily called to be a “servant” in much the same way that Jesus meant when he said, “. . . but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all.” (Mark 10:43b-44. RSV)

### **Personal View Of Ministry**

My personal view of ministry is that the church needs to become an active and forceful advocate for the disinherited peoples of the world. Not that any one congregation or denomination can effectively begin to solve the social ills of the entire world, or even this nation, but that the church should be trying to address some of these social ills. The church in the 21st century needs to begin to step away from its isolationist postures. The mission of the church is to minister to the spiritual, intellectual, physical, emotional, and environmental needs of all people by spreading Christ’s liberating gospel through word and deed. At every level of the church and in every local church, the church shall engage in carrying out the spirit of liberation through Jesus. Also, those values of which John Wesley spoke and those values with which Richard Allen and Absalom Jones were known to have imbued in the Free African Society. They include preaching the gospel, feeding the hungry, clothing the naked, housing the homeless, and cheering the fallen. Providing jobs for the jobless, seeing about the needs of those in institutions of all types (jails, prisons and mental institutions). We should also encourage economic advancement. The mission, then, of the Church is really quite immense, but it is certainly one that is worthy.

## **Christological Theory Of Ministry**

I believe in God the Father Almighty, maker of heaven and earth: and in Jesus Christ God's only son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontiac Pilate, was crucified, died and buried: the third day Jesus arose from the dead; Jesus ascended into heaven, and sitteth on the right hand of God the Father almighty from whence Jesus shall come to judge the quick and the dead. I believe in the Holy Ghost; the Church Universal; the communion of the saints; the forgiveness of sins; the resurrection of the body; and life everlasting.

Further, my theology embraces the following: I believe that God laid the foundations of the earth (Psalms 104:5). I believe that there is one God, one faith, and one baptism. I believe that we should give thanks in all things whether they are good or bad because God will cause the bad to become good. I know that God is faithful because God has never failed me. God has always been on time. There have been times in my life when things did not look too bright and God has stepped in and made them all right

I believe in the gifts of the spirit as they are recorded in Romans 12:3–8, 1 Corinthians 12:8-10, 28-30 and also in Ephesians 4:11. I believe that sufficient gifts have been bestowed by the Holy Spirit to meet every need of the Church. For preaching the Word, the gift of Prophecy. For instruction, the gift of Teaching, for encouragement the gift of Exhortation, for doing kindness, the gift of showing Mercy. The gift of Giving for financial support of the church. For enablement power, the gift of Faith. I believe in the gift of Discernment for protection. And especially the gift of Evangelism. The three categories of gifts, serving ministering gifts, and signifying gifts. I also believe in and trust the Holy Spirit and the teachings of the Holy Spirit

Though I may preach the gospel, I have nothing to get glory for, because it is God who uses me because I am only God's vessel. I believe in Angels. In the Old and New Testaments, angels are spoken of in the book of Daniel, the book of Acts, in Revelation, and many more places. I believe that they are God's messengers.

I believe that the present mission of the church is the perfecting of the saints for future work and service. We are to be God's witness to the world and to prepare to be the kings and priests in the next age (Eph. 4:12; Matt. 24:14 and Revelation 1:6,20:6).

I believe that the basis of hope for the church and world lies in the fact that "Jesus Christ," by the grace of God tasted death for every man and woman. Jesus was ransom for all. Jesus is the true light of the world, which is the light for every man and woman who believes in Him. I believe that because of this there is hope for mankind if we learn to love one another.

I believe that prayer is the key to success, and that we should pray without ceasing, because we are in a spiritual warfare with the powers of darkness.

I believe and feel that men and women are equal because of what it says in Galatians 3:28, "There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female; for ye are all one in Christ Jesus," and that we are all heirs of God.

I believe also that at some time in my preaching or teaching ministry some of my life experiences will come out in preaching. How else can we let people know what God can do unless we testify about the goodness of God in our lives? I believe that this is one way we meet the needs of the people.

I believe the nature of humankind is sinful and that it is only through the grace of God that we are saved through the shed blood of Jesus.

I believe in the sacraments of the Holy Communion, the Baptism and the anointing of oil to the sick. I truly believe in the Holy Spirit and thank Him for His presence in my life.

I believe that the Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind to serve at liberty them that are bruised (Luke 4:18).

I believe that I am to be a shepherd to the flock of Christ, not a wolf. That I am to feed them the word of God, not to devour them with the word. I am to hold up the weak, heal the sick, bind up the broken and oppressed, bring the outcasts back to God. To seek the lost, to be merciful and not unmerciful. I believe I am to cast out demons. To minister discipline with mercy. I believe I am to do this through Jesus Christ our Lord.

I believe in life after death. I believe in Holiness. I believe that we should be on fire for the Lord! I believe in the Black religious experience with its emphasis upon freedom, brotherhood, and social justice. I believe that Black theology is dealing with meaning and expression of the Black encounter with the biblical God of the Old Testament and Christ of the New Testament. I base my beliefs on the Holy Scriptures of the Bible.

Theology is the discipline of providing an objective approach to discovering and understanding the identity, activity, and structure of God in and beyond history, and arranging this knowledge into a system for comprehension.

Religion is the encounter and experience of God in the personal life of the person in his/her world. The root of Christianity for the Methodist is the Bible. We are not required to pledge allegiance to any particular set of beliefs nor to learn and repeat any

particular words or phases as a measure of faith. We are to admonish and are encouraged to seek guidance and the power of the Holy Spirit in all matters and to live by faith. We are to believe in the Risen Jesus as well the Historical Jesus. Jesus is the Lord of my life in that I strive to live my life in the way that Jesus would have lived if he were on earth today. I like to study the Hebrew scriptures and worship occasionally at a synagogue to be able to maintain the highest Christological viewpoint My focus is heavily on God the Father and Jesus His son and on the work of the Holy Spirit in the world.

### **Personal Legacy Of Ministry**

As for that which I would like to be able to leave the church as my legacy, I can only say that I feel, as did Martin Luther King, Jr. that, “if I can help somebody as I pass along, if I can cheer somebody with a word or a song, if I can show somebody that they’re traveling wrong, then my living will not be in vain.” Of the many different views of who Jesus was and what was his mission while here on earth, it is certainly true that Jesus was a man of sorrows, that Jesus in his mission was brought to suffer many indignities in his effort to serve the people he came to serve. Many times, ministers suffer indignities because of attitudes and mean people when we first start preaching and teaching the word of God. My years as a professional nursing care assistant taught me to be compassionate and kind to people, to be a good listener, and to pray when there is a problem. I have always tried to do whatever I was doing as unto God so that God can get the glory. Because of discrimination, many black writers have lost credit for their works.

My hopes are that all will be treated equally according to our abilities. Whatever I can do to encourage people to be free and to excel in life, I will encourage them. I feel this should start with one’s own family and then spread aboard. Because of the present state of affairs, many are suffering. Because of poor education, people are not able to get

good jobs. God has given each a skill to help him or her in life. God has given more than one skill to some. My grandfather used to tell me that the only way an African American person would be able to make it, was if he or she went into business for his/her self. At one time, I wanted to go into the sewing business. But because of the lack of capital investment, I was never able to get my business off the ground. Lack of trust among black people has not been helpful. At the time I wanted to start my business, I went to the bank and they turned down my loan.

There are other people who have the same problems, for example, South America, Africa, North Korea, and China. Social/political, poverty and discrimination oppress them. All that I can refer to are the things that have happened in my own life. However, when one compares the discrimination some of these people have been exposed to in this day and time, one concludes that theirs are worse than ours in these under-developed countries. Most of their political systems are under a dictatorship. Their countries are in and out of civil war. Consequently, under this present state of affairs the people are suffering extreme hardships. But in America, we are a people suffering because of discrimination. As far as jobs, we are the last in and the first out. Black on Black crime is directly related to the lack of job opportunity. Because of this, a disproportionate number of our young men and women are incarcerated. The bleak projection is that these numbers will continue to increase each year. Part of the problem is drugs. Many of our people are dying of AIDS. This has become one of the plagues of our nation and our world. Because of the many high officials involved in drug trafficking, it is very hard to stop the flow of these drugs into our country. Our people are dying because of the lack of knowledge about the brain damage that it is causing their children. Many children are

born addicted to drugs. I remember reading the book, *Brave New World* by Aldous Huxley. It projected that this was the kind of society that was in the making.

Yet, through all of the horrible things that are happening today, I still believe there is hope for Humankind. The dominant materialistic worldview has absolutely no place for God in their lives. They have forgotten morality, honesty, and integrity. There is not enough love among us. It is a “get what I can for myself” world. In some cases, God has been completely shut out of our lives. Our nation appears to have lost most of its spirituality. In some respects, our nation appears to be a pagan nation. I say this because we have taken God and prayer out of some of our schools. Our Nation was founded on “in God we trust.” As a result, all are suffering because of the lack of spirituality. We are supposed to be one nation under God, but we are not. I look at the news and there are wars all over the world. I know that we are blessed in this respect that we have not been war torn in this country. Although things are not the way God intended them to be, things could be worse in our lives. We have to look to Jesus who is the author and finisher of our faith. God brought us through slavery and he will bring us through these trials and setbacks. I have been thinking about the dues that my Aunt Maggie and Aunt Christeen discussed with me. One of the things my Aunt Christeen told me was about three thousand men killing one black man in Mississippi. My Aunt Maggie told me how the Klan came and put them off of their land in the state of Louisiana. They had to run for their lives. Because her father tried to defend them, they put him in prison. They had the proper papers but that didn’t make any difference in those days. My Aunt Christeen said a man or women could be killed or put in prison for speaking up for their rights. I hope and pray that these days do not come again in America. I don’t believe that the young men and women of today would be as submissive as they were in my Aunt Christeen and

Maggie's time. We must use every legal tool we have to keep our freedom under all circumstances. God did not create us to be in slavery to any one or to any thing.

### **Context**

My context of ministry is in the community of Parkside Homes, which is located in the city of Dayton, Ohio in Montgomery County. Dayton is located approximately fifty-two miles north of Cincinnati and ninety miles west of Columbus. The population of Dayton is approximately 182,200 with an ethnic composition that is fifty-eight percent White, forty-one percent Black and one percent other ethnic groups.

The religious context of Christ Our Redeemer African Methodist Episcopal Church is affiliated with thirty-two other churches of the South Ohio Annual Conference. This conference is part of four other conferences (Ohio, North Ohio, Western Pennsylvania, and West Virginia) that make up the Third Episcopal District, which is connected to nineteen other Episcopal districts throughout the United States, Canada, the Caribbean, Africa, and the United Kingdom. Rev. Dr. Charles, Holmes, founded Christ Our Redeemer on October 17, 1982. The Right Reverend Vinton R. Anderson, Prelate of the Third Episcopal District of the African Methodist Episcopal Church appointed Dr. Holmes to the awesome responsibility of establishing a congregation in the North Dayton community of Parkside in 1982. His vision was to establish a congregation in this area where no Black religious presence existed. He requested permission from Bishop Anderson to do so. A storefront was leased and prepared for occupancy. The church's growth was slow, but steady. At one time, there were two hundred fifty persons who had joined the church, but only one hundred forty can now be regarded as active members.

Most of the members are on some kind of public assistance or retirement income. In a ten-year period, the church has raised over \$450,000. \$110,000 of that amount was

raised toward the dream of building a new edifice where the church might dwell under its own vine and fig tree. When none of the local banks would extend a building loan, the church remodeled one of the buildings for church use. The remodeled building is located at 1280 North Keowee Street in the immediate proximity of where the storefront church was located.

The community of Parkside is located in the north quadrant of The City of Dayton and is easily accessible to I-75 north and south and I-70 east and west. North Dayton is composed of persons whose grandparents and great grandparents migrated from Eastern Europe. It wasn't until the nineteen fifties that African Americans became part of the population. Most of these people lived in Parkside Homes. West of Parkside Homes is a low-income senior citizens high-rise apartment complex whose occupants are mostly Black. Practically all of the residents of Parkside Homes and the senior citizens high rise are on some form of public assistance, welfare, general relief, aid to dependent children, SSI, or Social Security.

Parkside is a community in transit. People are coming and going from the community. The community of Parkside Homes is perceived by many as one of the high crime areas of the city that should be avoided, particularly at night. Even though the First District Police Precinct is conspicuously located in the immediate area, crack and cocaine dealers appear to have uninhibited access and are visible during the first few days of the month after public assistance, welfare, general relief, aid to dependent children, SSI, or Social Security checks have been received. The church has been victimized on three occasions by break-ins. Prostitutes can be seen on a one-mile strip of North Keowee street and North Dixie Drive. (North Keowee is south of the bridge and North Dixie is north of the bridge, which provides a natural separation for these two streets) These

activities have caused many citizen complaints. The police response has not been as it should. The church is across the street from pornography entertainment, peep shows, and explicit literature. Every thing that should not be going on in this community is going on. We all have reached out to the boys and girls and family members of this community. Pastor Holmes has gone beyond the call of duty. The only way that these young boys and girls can be saved from falling through the cracks is for us to reach out to them while they are young. They are at great risk and that makes it doubly important to try to evangelize the community.

The context of this project will also give ministers knowledge of how to evangelize their church for church growth and development in an urban area that is a challenge to them. In this journey with the Lord, my heart has always been in Evangelism and outreach. In Michigan, I was appointed to the Conference on Evangelism. I was appointed to help write the guideline on prayer and outreach for a pre-crusade in Michigan. Dr. Reverend Sarah Davis encouraged me to start prayer groups in the Fourth District Michigan Conference for the General Conference in January of 1999 to pray through to the General Conference of June 2000. Later, I was approached by Rev. Richard Coleman to write guidelines on prayer and outreach for a pre-crusade in the Michigan conference.

Throughout history, whenever God gave spiritual awakening to its leaders, it revealed something like the picture in Isaiah 60:1-3:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And His glory appears over you. Nations will come to your light and Kings to the brightness of your dawn.

Spiritual awakening is when God rises before his people and gives them a new vision of His glory in Christ so that they come awake to Him with new zeal, love and

readiness to do His will. This should be the goal of every church leader (Pastor, Evangelist, etc.) and church member. Christ is revealed through our being obedient before unbelievers. The “unreachable people” who are sitting in deep darkness are not drawn to seek the Lord themselves. That is the heart of evangelism in Leadership. In a spiritual awakening, the saving work of God that has been unfolding in and through Christ’s disciples, intensifies and accelerates into new advances of God’s kingdom.

The church leader through preaching and prayer can strengthen the prayer ministry in his/her church to promote church growth through evangelism. The leader should seek God to get greater clarity as to what God wants the Leader to do to get others involved in Spiritual Warfare and Prayer. For example, if there is a dope den near your church, pray it away.

We must focus on the character and ways of Jesus. Praising God is the key to breaking down Satan’s strongholds: everything must flow out of praise. As a church leader, our primary objective is to let in the “Light of Jesus” through preaching. When the “Light” shines in the darkness, the powers of darkness will be dispelled and God will ordain the outreach ministry when you pray.

Church leaders must not allow themselves to be seduced by the enemy. We have to put on the whole armor of God for the process of spiritual warfare. This warfare is not carnal, but a spiritual battle against the kingdom of darkness. We must look to the Lord to help us in this battle. We must take seriously the role of human responsibility in tearing down Satan’s strongholds. It is the duty of the church leader to lead the way with continued prayer and fasting. To this end, we are committed to seeking God for true revival. God has to ordain the revival of reaching the unchurched and unsaved.

Church Leaders must recognize that we are up against tremendous forces arrayed against the kingdom of Christ and that those forces must be directly faced and confronted by biblical strategy and by the power of Jesus Christ alone. As church leaders, we must absolutely agree that beyond all our theologizing, strategizing and debating, we must surrender ourselves wholeheartedly to Christ and in love to one another. When we surrender ourselves to God, it establishes our relationship with God similar to the one described in the parable of the “Vine and the Branches.” John 15:7 says:

If you remain in me and my words remain in you, ask whatever you wish and it will be given you.

There are great benefits to surrendering your will to God. One is that God promises to answer your prayers and grant your requests, if it is in God’s divine will. Another is that we get to receive the power of Christ through the Holy Spirit. Just as with the Vine and Branches, God flows through us, gives us power through His Holy Spirit, and helps us as church leaders to produce fruit and growth in our churches. First Peter 3:12 says:

The eyes of the Lord are on the righteous and His ears are attentive to their Prayers, but the face of the Lord is against those who do evil.

As church leaders, we need to go to God and ask him to reveal anything that may be hindering our progress in our church. When the church leaders pray, the people will pray and God comes into the midst of them. When the people repent, God revives the people. When the church leader empowers the members and the members begin to minister and show their lives as examples to others, then there will be church growth. This comes through the preaching and teaching of the church leader. God will equip and empower the church leader when there is a need for this. Only God will be able to save

our churches, our families and our nation. He will come if we begin to pray. It's time to get started. Isaiah 62:6-7 says:

“I have posted watchman on your walls, [Pastors, minister, and members] Jerusalem, they will never be silent day or night. You who call on the Lord gives yourselves no rest and give God no rest till he establishes Jerusalem and makes her the praise of the earth.”

### **Synergy Statement**

The presence of persons from many faiths and many cultural backgrounds make us experience the interweaving of multiple cultures, and the polarization of society. The question of how to relate Christ to culture grows increasingly intense and urgent.

Yeager attempts to answer the questions that Raymond Whitehead posed about power in Niebuhr's book, *Christ and Culture*. Whitehead says that Niebuhr does not answer the question of power pertaining to forms and structure of political and economic oppressive power. Whitehead felt that Niebuhr understated the need for followers of Christ who opposed Oppression of any form from the culture. This question is closely related to Yoder's work reinvigorating the biblical theme of the powers and authorities and to his argument that some forms of culture must be opposed or rejected while others may be used or transformed.

Yeager wrestles similarly with the question posed by Charles Scriven: since one cannot convert culture by capitulating to it, does not Niebuhr neglect the Christian Community's need to develop an alternative culture? I believe, as Scriven, that the Christian community needs to develop an alternative culture? I believe that Yoder is right that transformation can be achieved only by a direct challenge to the powers and authorities of a community working together. The answer involves the conversion of

faith, the dynamic presence of God, and the church as apostle, pastor, pioneer, and pilgrim.<sup>1</sup>

In Glen H. Stassen's essay, *Concrete Christological Norms for Transformation*, he sets Christ and Culture in the wider sweep of Niebuhr's lifelong wrestling with historical relativism and the sovereignty of God. Stassen takes up Yoder's questions concerning Niebuhr's appeal to the Trinity as his normative basis for the evaluation of types of Christian ethics and Yoder's criticism that Niebuhr's lacks concrete criteria for faithful discipleship, especially in Niebuhr's "historical realism" and Niebuhr's emphasis on the sovereignty of God. Stassen proposes seven historical concrete Christological norms for measuring authentic transformation. We must be a faithful community of disciples. It is by example that people will change. When we as a church in a community reach out to the people, change will come about.

As always, *Synergy* is a part of every African American's heritage. This author has shared some of the same problems the members of Christ Our Redeemer have had in their lives. It doesn't matter what your status is in life. Synergy is present because we are reminded daily that we are not worthy, regardless of our status in our community, on our jobs or in our homes. We may be above and better than the majority of society. We must teach our children at an early age that they are not inferior, but as good as anyone else whatever their life status. They must know that they can progress and should never give up their dreams.

I bring my self-witness of synergy to my context. At one time, I was a single mother on welfare after my divorce. I know the shame and struggle one may have trying to raise children alone. I looked to the Lord many times before I got married again. I

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<sup>1</sup>Glen H. Stassen, D. M. Yeager, and John Howard Yoder, *Authentic Transformation* (Nashville TN: Abingdon Press, 1996), 12.

too at one time suffered the lack of affordable and decent housing, of quality education, and of good medical care for my children and myself. Injustice raged during the earlier years of my life. So I know some of the injustices and unfairness these single mothers and fathers suffer. At the age of twenty-one, I fell into a crack of society that could have destroyed me, but I didn't fall through. There but for the grace of God, I would be six feet under. Many of the persons my Doctor of Ministry project will seek to minister to either have already fallen through society's cracks or are at risk of doing so. When one has fallen through the crack, it is hard to come back, but one can do it with faith in Jesus our Lord and Savior. One has to attempt to come back. Many in my community context have tried to come back and feel there is no hope. I, too, at one time felt that there were no options open to me except the low end of the stick. It was not until I made up my mind that there was something better for me and set goals that I would accomplish in my life that my life began to change for the better. I did not feel inferior anymore. Jesus helped me to love myself.

My training with the Manpower program totally changed my life. It gave me self-esteem and faith in myself. I was trained to be an attendant nurse for the State of Michigan with profoundly retarded children. This training taught me to be compassionate and kind with those less fortunate than me. It humbled me to the point that I praised God for my children, who at one time I felt was a burden and hindrance to me because I was raising them alone. I felt that I was blessed that they were all normal. When my youngest child was five, I met my husband.

My Chaplaincy work in my community and church brings me into contact with my brothers and sisters within the hospitals and church. I hear concerns for their children and children for their parents, husbands and wives and other family members that may be

in jail, Convalescent Homes or mental institutions, and I pray with them for these concerns.

My concern is also for those who have not entered into the criminal justice system, who may still be at risk. I pray for them constantly. We must find ways to keep our young people busy, rather than selling drugs, prostituting or stealing. In our schools, students with behavior problems must not wear down our teachers and school administrators. They must not believe that some of our children cannot learn. This is part of their not being able to get a job, because of the lack of an education. These children and adults need to be able to read and have some sense of geography. If they can't read, they can't learn. Some of our churches should start tutoring programs for children as well as adults. Therefore, through Evangelism, teaching and preaching I will try to reach this community.

## CHAPTER TWO

### THE STATE OF THE ART IN THIS MINISTRY MODEL

This project is being written under the heading “The Dynamics of Evangelism as a Ministry for Church Growth Through Outreach Witnessing.” This project research has been developed from the topic above.

In writing my Spiritual Autobiography, I read Samuel DeWitt Proctor’s Book *The Substance of Things Hoped For*. This author found Dr. Samuel Proctor’s book a very good overview of the struggles of Black Americans. This author was moved by his faith and belief that whatever you set out to do in life can be accomplished.

In this wonderful book, Dr. Proctor talks about the crises in our communities, how it leads us through the causes and consequences of what is happening to us as a people, and how it shows us paths we might take out of our wildernesses of drugs, poverty, and violence. He also states that those who are born to privilege have a responsibility to help those who are not. Serving in the Kennedy, Johnson, and Carter administrations, Proctor worked in the Peace Corps when it was changing the world and the Office of Economic Opportunity when it was changing our country. Government in the hands of honorable, wise, and compassionate men and women has always addressed many of the evils of the country and world, and can again. When the United States Congress proposes radical, indiscriminate, unfair, and anti-child provisions that, if they become law, would leave millions more children destitute, hungry, and homeless, it is bad. I share Dr. Proctor’s horror, as countless children, families, and communities in crisis today.

As this researcher has been writing this research project, I have found that what Dr. Proctor's warning that the crisis is upon us is very true. Violence and hopelessness spiral highly today. Families disintegrate or never exist to begin with. Drugs and prisons are the future for so many of our children. Dr. Proctor felt that pride and self-respect derive from the spiritual core within, and that there is a need within every man and woman for a strong religious faith and a worldview derived from the spiritual that holds things together. If you believe that God is your power source, you can make it.

Society must reach out most of all to our children and commit to mentoring and healing them. Society must understand that the solutions lie in the family, education, wise public policy, and a return to moral values that are lived and not just preached.<sup>1</sup> This book gave me the courage to excel in my writing of this dissertation. This is why I chose to write about outreach witnessing. My hope is that some boy, some girl or some adult will hear the good news from others and me. I was saddened by the story of eleven-year-old Yummy's life and how he died. We need to reach more young people. Another book that I read by Samuel DeWitt Proctor was *My Moral Odyssey*. This book tells how to discover you own personhood, how to enter the Life of the Mind, how to use your margin of freedom wisely, how to develop a well-equipped Conscience, how to have purpose in your life, how to cope with the widening world, and how to pursue genuine community.

The next book that was close to my project context was *Evangelism from the Bottom Up*. William Pannell's book is about the meaning of salvation in a world gone urban. This author believes that salvation is a personal thing between the person and God. He sees salvation as a response to the grace of God. We believe that salvation is the forgiveness of our sins. Pannell says:

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<sup>1</sup> Samuel DeWitt Proctor, *The Substance of Things Hoped For* (Valley Forge, PA: Judson Press, 1995), xviii.

For a people to be empowered means that they must discern the sources of those pressures that shape their daily lives.<sup>2</sup>

There can be no doubt that many people in urban life are in trouble by their own designs. Many are in prison because they would not “do right” But what can that mean if, according to the Source book of Criminal Justice (June 30,1984), forty percent (it is much larger today) of those jailed in local and county jails nation wide are black and another thirteen percent are Hispanic, or that ninety percent of those incarcerated in prisons have a history of childhood abuse? But the non-prison populations, by far the majority, are often hurting because they do not know what is happening around them in the larger society and the world at large and how these events bear upon their daily existence.<sup>3</sup>

The next book that I read was *Finding Them Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church* by Gary McIntosh and Glen Martin. The question of how churches grow is asked many times. Their answer is that there are only two ways to grow a church: we must bring people in the “front door, and we must keep people from going out the “back door.”<sup>4</sup>

**The Five strategies that they gave to “find them were:**

- Be present in your community
- Proclaim the Gospel
- Persuade people to accept Christ
- Help people progress in the Christian life
- Help people produce new believers

**Next are the five Strategies for Keeping Them:**

- Help people develop friendships

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<sup>2</sup> William Pannell, *Evangelism from the Bottom Up* (Grand Rapids, MI: Zondervan Publishing House, 1991), 100.

<sup>3</sup> Ibid., 101.

<sup>4</sup> Gary McIntosh and Glen Martin, *Finding Them Keeping: Effective Strategies for Evangelism and Assimilation in the Local Church* (Nashville, TN: Broadman and Holman Publishers, 1992), 9.

- Help people become involved
- Help people to belong
- Help people to work together
- Help people grow in their faith.

A review by Elmer L. Towns, Dean, School of Religion Liberty University, stated that *Finding Them, Keeping Them* was an excellent step to help lay-people understand the science of church growth and apply it to their local church. For many years, church growth has been in the hands of scholars and pastors. This book helps lay people and church leaders understand the terms and how to apply them to their church. Another review by Bill Bright, President of Campus Crusade for Christ International, said that he has always had a deep love and respect for the church. Campus Crusade from its inception has been committed to serving as an evangelistic arm of the church. Therefore, he is pleased whenever he sees ways in which the church can be strengthened and helped to be more effective. *Finding Them, Keeping Them* was such a tool. The analysis of the way in which we enfold someone into a congregation and take him or her from first contact through the steps of salvation (where necessary), to membership, discipleship, and then service is clearly spelled out. Dr. Bright says this is a book that he can highly recommend to anyone who wants not only to understand the problems of church growth in the area of attracting people and then keeping and involving them, but also to evaluate his or her own situation to know what practical steps to implement in order to attain these goals.

In the book by Alister McGrath, *Evangelicalism and the Future of Christianity*, I learned a lot about the history of evangelism. His book is very moving and his vision is similar to mine. We must plan for future growth in our churches. McGrath feels that

evangelicalism is the key to the future of Western Christianity. He spoke of the dark side of evangelism, that the public looks at evangelism in a way that has caused the perpetuation of stereotypes by those who wish to discredit evangelicalism. McGrath states that it is increasingly recognized that the future of Christianity depends on evangelism.<sup>5</sup>

The book *The Master Plan of Evangelism* by Robert E. Coleman is a book that is a classic. The *Master Plan of Evangelism* explains the method Jesus used and can help every pastor, minister in training, other ministers, and the laity of the church. The simplicity of the book makes for easy reading. The portion by Roy J. Fish, “The Master Plan,” points out that you must set forth a strategy for your church for all times, for now and in the future. “The Master and His Plan” by Roy J. Fish is similar to the one I have in the Appendices. The only thing I did not put in my training section was the importance of the anointing of the Holy Spirit to do the work of “Outreach Witnessing,” although I did discuss the importance of being led by the Holy Spirit when witnessing and that prayer was very important. It is also in the mini seminar on “Why Witness.” I agree with the statement that Roy J. Fish made that Jesus’ first requirement of His followers was a willingness to obey Him. Fish put it this way:

There is a critical need in the church today for a new commitment to the Lordship of Christ. Stressing obedience at any cost must once again characterize the revolutionary message of the church. The people of God—preachers and laypersons alike—must cease to be complacent toward the commands of Christ. It may be that churches will have to begin a program of effective evangelism through a committed few that draw a small number of people to themselves and instill into this group the real meaning of obedience to Christ. Such action will be at least a start.<sup>6</sup>

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<sup>5</sup> Alister McGrath, *Evangelicalism and the Future of Christianity* (Downers Grove, IL: InterVarsity Press, 1955), 159.

<sup>6</sup> Ibid., 152, 153.

I thank God for letting me read this book because before I read this statement I was very discouraged.

In the book by Mark McCloskey, *Tell it Often—Tell It Well: Making the Most of Witnessing Opportunities*, he stated that the Gospel is a precise message. In 1 Corinthians 15:1-5 Paul states the terms of the gospel: “Now I make known to you, brethren (and sisters), the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I received, that Christ died for our sins according to the Scriptures, and that Jesus was buried and that Jesus was raised on the third day according to the Scriptures, and that Jesus appeared to Cephas, then the twelve.”

### **The Gospel Defined**

McCloskey says:

The main topic of this passage is Jesus Christ and the sequence of events that make salvation possible for sinful humanity. The gospel is that message “by which also you are saved” (verse 2). As the message is preached it takes root in a human heart that is ready to turn from sin and to trust Jesus Christ for the forgiveness of sins. The message speaks to the person’s need to be lifted out of his state of danger and lostness. Salvation can be defined as the divine act whereby a person is given a spiritual status change through his/her deliverance from the kingdom of darkness and transferal into the safety and blessing of the kingdom of Jesus Christ (Acts 2:18; Colossians 1: 12,13). <sup>7</sup>

This author read many other books, including C. E. Autrey’s book on *Basic Evangelism*. Autrey said that rural churches differ from each other widely as to background, nature, and outlook. Rural communities are made up of all types of people.

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<sup>7</sup> Mark McCloskey, *Tell It Often—Tell It Well* (San Bernardino, CA: Here’s Life Publishers, 1977), 30.

Some of the rural people have been farmers for generations, while others are former factory workers and some of them are now living in semi-commercial areas. Some are migrants, merchants, schoolteachers, workers in salt mills, laborers in the woods of logging concerns, and many other types. Some rural folk live in towns of twenty-five hundred or less, while others live far out in sparsely settled regions. Rural people are possibly more difficult to classify than the people who live in the cities. There are a larger variety of personalities to be found in the rural area than anywhere else.<sup>8</sup> This book covered every area of evangelism. The researcher learned much from this book.

Others books consulted were *Global Good News*, edited by Howard A. Snyder, *Evangelism That Works: How to Reach Changing Generations With the Unchanging Gospel*, by George Barna, and *Christian Witness In a Postmodern World*.

Since this project included Preaching and Leadership, I read *The Leadership Lessons of Jesus: A Timeless Model for Today's Leaders* by Bob Briner and Ray Pritchard. They began with the question, "Who speaks for you?"

- A call to Leadership—that as Christians we must understand that God has a call on our entire lives, including our careers.
- Temptation is a part of leadership. To successfully overcome temptation, we must keep our eyes on Jesus while viewing temptation as a part of God's will for our lives.
- Leaders Call Followers—The difference between management and leadership is chiefly in the way those being managed or led are motivated.
- A Leader takes care of his/her people.
- Leadership requires discipline

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<sup>8</sup> C. E. Autrey, *Basic Evangelism* (Grand Rapids, MI: Zondervan Publishing House, 1959), 150.

- Leaders are compassionate, leaders care deeply about the feelings of individuals affected by their decisions, and they seek to deliver painful decisions in the most humane and caring manner.
- Painful attacks on your leadership are more painful when our families don't believe in us; that hurts deeply.
- Unity, A Leadership requirement—Quality leadership produces unity, and wise leadership is willing to sacrifice in order to build unity.
- Boldness builds Leadership—Boldness builds leadership, but rashness destroys it. Discerning between the two is critical.
- Establishing order is a priority—One of the Leader's first responsibilities is to establish order.

These are only a few of the Leadership skills in this book. There are many other ways Jesus' example helps with Leadership.<sup>9</sup>

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<sup>9</sup> Bob Briner and Ray Pritchard, *The Leadership Lessons of Jesus: A Timeless Model for Today's Leaders* (Nashville, TN: Broadman and Holman Publishers, 1997), 5-158.

### **Preaching with Purpose:**

In Jay E. Adams book, *The Task of Homiletics: Preaching*, Adams begins by examining the purpose of preaching. The purpose of an evangelist is to bring the “good news of the gospel to unsaved persons. We must bring the truths of the Word of God as it applies to our daily lives. In preaching, we must have illustrations along with the word. Some of the most vivid illustrations are in the Old Testament in the book of Genesis. In the New Testament are found the birth and life of John the Baptist and Jesus. Without purpose, there cannot be any change among members of God’s church. The purpose of preaching from scripture is to obey Jesus (The Great Commission). Whenever preachers depart from the biblical portion of the purpose, this has a tendency to cause the preacher to lose their authority. What we preach must be biblically based. The word must trigger spiritual growth in the people. Next, if we are not clear about where we are going with our preaching, we will land someplace out in left field away from the purpose of the message. Purpose is what one expects to happen in the hearer as a result of hearing a sermon. In evangelism, the purpose is to reach out to the unsaved. When preaching, we must exhibit enthusiasm for the goodness of God’s Holy Word. We must speak with expression about God, Jesus and the Holy Spirit.

### **The Tools of the Trade of Preaching:**

The tools of the trade of preaching are:

Step 1) Selecting the scripture of passage. In expository preaching, we must put first things first. The obvious questions first confronting the expositor are: what shall I talk about? From what passage of scripture should I draw my sermon (Old or New Testament)? A preacher’s insight and concern will be reflected in what biblical truths

he/she offers to the people. In the preaching ministry, the expositor serves as a builder of bridges as he/she endeavors to span the gulf between the Word of God and the concerns of men and women. The preacher must be as familiar with the needs of their church as he/she is with the content of the Bible. We must base the sermon on some unit of Biblical thought. We must make a decision whether we will use more than one passage. This will depend upon the relationship of these passages to one another and the author's idea. Sometimes, we have we have to say speak Lord your servant listens. The Holy Spirit might want us to do a narrative passage of a poetic passage from the Psalms or a topical expositor. With a broad knowledge of the Bible we will be aware of passages that feature people with problems. We will know the temptation of Adam, the jealousy of Cain, the guilty conscience of Jacob, and the depression of Elijah. Having selected the passage the expositor must allow it to speak for itself.

Step 2) Next you must study your text and gather your notes. You need at least two weeks to do this. You need to read the passage several times, often in various translations to get a feel for the content of the passage. A use of Concordances, lexicons and dictionaries to help define words is essential to study a word in the passage where it is spoken or written. To determine the meaning of words through usage, a concordance is essential. There are many other tools needed, for example, a good grammar book can assist us in the study of a passage. It offers general help in describing how words are formed and put together in sentences, but those with an index to Scripture often give insight into the particular passages being studied.

This researcher likes Strong's Concordance and Dictionary. The Bibles that I have used are The Amplified Bible, The NIV Bible, The Good News Catholic Bible, the Tanakh of the Holy Scriptures Old Testament, the Open Bible, the Hebrew, Greek Key

Study Bible, Kings James Version, and the Life Application Bible. Another book is the *Evangelical Dictionary of Theology, The Contemporary English Version* because it gives you an overview of each book in the Bible.

Step 3) As you study the passage, relate the parts to each other to determine the exegetical idea and its development. We need to look through the notes and examine the details. Ask yourself what the biblical writer is saying about the subject. Ask yourself if the subject fits the parts of the passage? Is it too broad? Is it too narrow? Is your subject an exact description of what the passage is talking about? Next, when writing your subject, try to narrow it down to a main point. When a proposed subject accurately describes what the author is talking about, it illuminates the details of the passage; and the subject will be illuminated by the details.

**Example: Ephesians 4:11-16.**

11. And he gave  
     some (to be) apostles,  
     and some, prophets,  
     And some, evangelists  
     and some pastors  
         and teachers
12. for the perfecting of the saints,  
         unto the work of ministering,  
         unto the building up the body of Christ
13. till we all attain  
     unto the unity and etc.

**Summary: Stages In The Development Of Expository Messages**

1. Selecting the passage
2. Studying the passage
3. Discovering the exegetical idea
4. Analyzing the Exegetical idea
5. Formulating the Homiletical idea

6. Determining the Sermon's purpose
7. Deciding how to accomplish this purpose.
8. Outlining the Sermon
9. Filling in the sermon outline
10. Preparing the Introduction (also giving historical information on the passage) and conclusion. Your proclamation should end with Jesus.

The introduction should command attention. The purpose of the conclusion is to conclude not merely to stop. Conclusions take different shapes and forms depending on the sermon, the audience, and the minister. In many cases, the minister repeats or restates points covered along the way. Presenting the major ideas in a summary ties the loose ends together and helps to end the sermon. A prayer makes a fitting conclusion only when it is an honest petition and not a device to summarize the sermon or make an indirect application to the audience.

The next book I read on leadership was James Earl Massey's Book *Designing the Sermon*. This researcher was blessed with the opportunity to participate in a seminar in Dallas, Texas on this book last summer. This book is written so any preacher can read it and begin designing a sermon. Dr. Massey wrote about different types of sermons. They were doctrinal, expository, narrative, and topical sermon. Also Dr. Massey wrote about how to write a funeral sermon. He deals with each of these subjects in a way that tells the preacher how to develop the sermon message. Chapter two is my favorite chapter. He describes the narrative sermon with several sub-categories that clearly help the preacher in this area.<sup>10</sup> Narrative preaching is my favorite form of preaching. The next chapter in this book was on "Studying the Method of Master Preachers." He said that observation of

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<sup>10</sup> James Earl Massey, *Designing the Sermon* (Nashville, TN: Abingdon Press, 1980), 39.

great preachers helps balance theory since it lets the church see and learn what actually happens or happened.<sup>11</sup>

Last but not least, I read Bishop Vashti M. McKenzie's book, *Strength in the Struggle*. Bishop McKenzie stated that every Leader needs help sometimes. We've all needed a favor, a word spoken on our behalf or a second chance.<sup>12</sup> We may have needed to borrow something—an idea, staff support, budget analysis, copier, cell phone, or money. Maybe there was the need for a place to stay, a refuge, a hideout, or a hangout. We may have needed help to complete an assignment: finish a major research paper, get a job done; get a resume through the review stage; or get in touch with the right people. Every leader needs help once in a while. We need help to think through a problem, talk through a situation, or just hear ourselves think out loud. We need help sometimes to find our way through life. We need help to seek until it's found and knock until doors open (Matthew 7:7). And most of all, we need help to forgive friends and enemies. It is the Spirit who opens our hearts and minds to receive God's self-disclosure as the Living Word. The Holy Spirit is the one who has called, anointed, and appointed us to bring the word of God to the community. To preach today in Jesus' name, and to do so with power, still requires the enabling presence of the Holy Spirit.<sup>13</sup>

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<sup>11</sup> Ibid., 84.

<sup>12</sup> Vashti M. McKenzie, *Strength In The Struggle* (Cleveland, OH: The Pilgrim Press, 2000).

<sup>13</sup> James Forbes, *The Holy Spirit and Preaching* (Nashville, TN: Abingdon Press, 1999), 47, 48.

## CHAPTER THREE

### THEORETICAL FOUNDATION

Evangelicalism is the movement in modern Christianity, transcending denominational and confessional boundaries, which emphasizes conformity to the basic important doctrines of the faith and a missionary outreach of compassion and urgency. A person who identifies with it is an “evangelical,” one who believes and proclaims the gospel of Jesus Christ. The word is derived from the Greek noun *evangelion*, translated as “glad tidings, good or joyful news, or gospel (a derivative of the Middle English Godspell, a discourse or story about God),” and verb *evangelizomai*, “to announce good tidings of or to proclaim as good news.” These two words appear nearly one hundred times in the New Testament and have passed into modern languages through the Latin equivalent *evangelium*.<sup>1</sup>

Evangelism is the proclamation of the good news of salvation in Jesus Christ with a view to bringing about the reconciliation of the sinner to God the Father through the regenerating power of the Holy Spirit. The word derives from the Greek noun *evangelion*, “good news,” and verb *evangelizomai*, “to announce or proclaim or bring good news.”<sup>2</sup>

Evangelism is based on the initiative of God. Because God acted, believers have a message to share with others. God in turn expects us to share in God’s quest to save the

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<sup>1</sup> B.L. Ramm, *The Evangelical Heritage* (Waco, TX: Word Books, 1973), 379.

<sup>2</sup> *Ibid.*, 382.

lost (unchurched). In order to believe the gospel, people must first hear and understand it (Romans 10:14-15). So, God appointed ambassadors, agents of God's kingdom, to be his ministers of reconciliation in the world (II Corinthians 5:11-21).<sup>3</sup>

Evangelicalism is one of the powerhouses of the modern Christian church in the Western world. Young people especially put their discovery of the vitality and excitement of the gospel down to the witness of evangelicalism. In an increasingly secular age, evangelism is of decisive importance in reaching beyond those bounds of the church and bringing men and women the good news of Jesus Christ. Some believe that the future existence and well-being of the church depends on a determined and principled effort to proclaim the gospel. Evangelism, once regarded as marginal, has now become mainline, and it can no longer be dismissed as an insignificant sideshow, a sectarian tendency or an irrelevance.<sup>4</sup>

Evangelism is no longer in the wings, evangelism has moved to center stage. Christians as well as the secular world have observed the global religious scene. Evangelism is well on its way to becoming a major constitutional element of global Christianity.

The term evangelical dates from the sixteenth century and was first used to refer to Catholic writers who wished to revert to more biblical beliefs and practices than those associated with the late medieval church.<sup>5</sup> Research tells us that attitudes toward the personal appropriation of salvation and the spiritual importance of the reading of Scripture, which would now be called "evangelical," emerged in Italian Benedictine

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<sup>3</sup>Ibid.

<sup>4</sup>Alister McGrath, *Evangelicalism and the Future of Christianity* (Downers Grove, IL: InterVarsity Press, 1953), 17.

<sup>5</sup>Ibid., 19.

monasteries during the late fifteenth century.<sup>6</sup> Scholars of the Italian Renaissance have identified evangelism that emphasized a personally appropriated salvation as a major spiritual movement, which became particularly important among the Italian aristocratic laity in the 1520s.<sup>7</sup>

The most important features of the late Renaissance was the growth of lay religion throughout Western Europe and lay people's demands for a form of Christian spirituality that would have direct relevance to their personal spiritual concerns. It must be remembered that much medieval spirituality was developed by monastic writers and was intended to be read within a monastic context. There was a need for the evolution of forms of the Christian faith that related to the spiritual needs and concerns of the laity.<sup>8</sup> Martin Luther's doctrine of justification, with its emphasis on faith and assurance of the individual, met the needs of at least some of the people.<sup>9</sup> The emergence of Evangelicalism during the 1530s in the Italian church brought a renewal of spiritual vitality to a tired church. Several Cardinals of the period were profoundly influenced by Evangelical attitudes and they did not regard this as inconsistent with their senior positions within the church. It was only in the mid-1540s that an increasingly anxious church, alert to the growing threat posed by Northern European Lutheranism, condemned such attitudes as destabilizing, and evangelicalism fell into disfavor. The church

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<sup>6</sup>Wade Clark Roof and William McKinney, *American Mainline Religion: It's Changing Shape and Future* (Princeton, NJ: Rutgers University Press, 1987).

<sup>7</sup>Barry Collett, *Italian Benedictine Scholars and the Reformation* (Oxford: Clarendon Press 1988).

<sup>8</sup>E. M. Jung, "On the Nature of Evangelism in the Sixteenth-Century Italy," *Journal of the History of Ideas* 14 (1953): 511-527.

<sup>9</sup>Alister E. McGrath, *Spirituality in an Age of Change: Rediscovering the Spirit of the Reformers* (Grand Rapids, MI: Zondervan, 1994), 20.

authorities had become convinced that to be an evangelical was to be a Lutheran and, hence, to be anti-Catholic.<sup>10</sup>

In the 1530s, the term Protestant became more significant; this term increasingly came to be understood simply as “anti-Catholic.” The term evangelical was imposed on evangelicals by their Catholic opponents and was not their own choosing. During this time, there was a “protest by six princes and fourteen south German cities at the second Diet of Speyer (1529) against the rescinding of the religious freedom guaranteed by the first Diet of Speyer three years earlier. Despite the popular mythology surrounding the origins of the term, the “protest” in question was not against Rome, nor even against the theology of the pre-Reformation church, but against the outcome of a specific form of political intrigue in southern Germany.”<sup>11</sup>

By the middle of the seventeenth century, the term Protestant became accepted and gradually displaced the older term, evangelical. The word “evangelical” was regularly heard in the seventeenth-century English works of devotion, both Puritan and Anglican, with the general sense of “being grounded in the gospel,” as in John Owens’ studied definition of assurance as “a gracious evangelical persuasion of acceptance” or his reference to the Word of God as containing “sacred, evangelical, fundamental truths.

<sup>12</sup> At this stage, the term did not seem to denote a particular theological stance and writers as diverse ecclesiologically as the high church Bishop Jeremy Taylor and the Congregationalist divine John Owen used it.<sup>13</sup>

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<sup>10</sup> McGrath, *Evangelicalism and the Future of Christianity*, 20.

<sup>11</sup> Ibid., 21.

<sup>12</sup> John Owen. *Works, 16 Volumes* (Edinburgh: Johnson and Hunter, 1850-1853), 6:551; 5:14.

<sup>13</sup> Basil Hall, “The Early Rise and Gradual Decline of Lutheranism in England (1520-1600),” in *Humanists and Protestants* (Edinburgh: T & T Clark, 1990), 208-36.

In the German language, for historical reasons, the term *evangelisch* has become more or less equivalent to “Protestant” and has lost at least a large measure of its original meaning; the somewhat clumsy neologism *evangelikal*, clearly derived from the English original is now used increasingly by German *evangelisch* writers to denote specifically an “evangelical,” rather than a more general “Protestant,” outlook. This occurred during the “protest” of the six princes and fourteen south German cities at the second Diet of Speyer (1529). In French, the term *evangelique* has a long history of use to refer to evangelical (as opposed to Protestant) outlooks; increasingly accepted as the normal French term to refer to this, however, the term *evangelisme* is now becoming increasingly accepted as the normal French term to refer to this movement.<sup>14</sup>

### **John the Baptist’s Impact on the Ministry of Jesus**

The reputed author of the fourth gospel was John, son of Zebedee, who published it at Ephesus in the last years of his life. Within the Christian community, this is the only important tradition that has come down from antiquity concerning the gospel of John. In its essentials, the tradition is found in Irenaeus (“*Adversus Haereses*, “3:1,1) toward the close of the second century. Irenaeus claims to have gotten it from Polycarp of Smyrna, who knew John. Thus “the beloved disciple “ himself becomes identified as the source of the tradition.<sup>15</sup>

Many scholars today, Protestant and Catholic, are coming to accept a theory that tries to do justice to both. This proposed that behind the fourth gospel there was an ancient tradition of the words and deed of Jesus, a tradition of real historical value,

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<sup>14</sup> Owens, *Works*, 6:551; 5:14.

<sup>15</sup> Stephen J. Hartdegen, Christian P. Ceroke, *The New American Bible. The Confraternity of Christian Doctrine* (Washington, DC: Catholic Book Publishing Co.), 101.

similar in general to, but independent of, the traditions that underlie the synoptic gospels. Thus, just as the name “Peter” has been associated with one of the traditions behind the synoptic gospels, so the name “John, son of Zebedee,” may well be attached to the tradition behind the fourth gospel. Some scholars believe that it might have been another disciple of John who was responsible for the editing of the evangelist’s original gospel. This disciple is called the disciple-redactor, or editor, to distinguish him from the disciple-evangelist. This man added other material, which had come down from the wide circle of Johannine disciples (The Prologue and Chapter 21) and seems to include a large body of material from the disciple-evangelist that had not been incorporated into the original edition of the gospel.<sup>16</sup>

This gospel contains many valid historical details about Jesus not found in the synoptic gospels, e.g., that after his baptism by John, Jesus’ was engaged in a public baptizing ministry lasting for several years; that Jesus traveled to Jerusalem on various feasts and met serious opposition long before his death. Jesus was put to death on the day before Passover (18, 28). These events are not always in order, however, because of the development and editing that ensued.<sup>17</sup>

The fourth gospel is not simply history; the narrative has been organized and adapted to serve the evangelist’s theological purposes as well. Among them is opposition to the synagogue and of such of John the Baptizer’s sectarians as tried to exalt their master at Jesus’ expense; the desire to show that Jesus was the Messiah; the desire to convince Christians that their religious belief and practice must be rooted in Jesus. Such theological purposes have caused the evangelist to bring to the fore motifs that, as can be

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<sup>16</sup>Ibid., 102.

<sup>17</sup> Ibid.

seen by comparison with the synoptic gospels, were not so clear in the synoptic account of Jesus' ministry. Also, John put a lot of emphasis on Jesus' divinity. John was the crier of Jesus' ministry, before Jesus started his ministry. John went so far to say that the polemic between the synagogue and the church influenced Johannine language toward harshness especially by reason of the hostility toward Jesus manifested by the authorities, the Pharisees and Sadducees. In John 8:44, Jesus described them as springing from their father the devil whose conduct they imitated in opposing God by rejecting the One whom God had sent. Today, there is a real effort by Christians and Jews to understand and respect one another and thus to eliminate all embittered criticism. John was the evangelist in the wilderness who was spreading the good news of the Messiah to come.<sup>18</sup>

The aim of John's Gospel is stated clearly in John 20:31— to encourage the readers to believe that Jesus is the Messiah and the Son of God. John lays more stress on the divinity of Jesus than any of the other Gospels, so much that Jesus is presented as

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<sup>18</sup> Ibid.

being alien to this world (John's words were, "In the beginning was the Word, and the Word was with God, and the word was God.") John came as a witness to testify to the light, so that all might believe through him. John made it clear that he was not the light, but that he came to testify about Jesus who was the Light of the world.<sup>19</sup>

### **Historical Jesus' Impact on the Early Church**

Jesus' impact on the early Church was considerable. I would say it was a great form of evangelism. Some followed Jesus' example in the early church by giving up their formal domicile and, in some cases, their families and possessions (Matthew 23:34; 10:41). Jesus' ministry has been used as a model for ministry. Jesus held no official title or responsibility. Jesus was neither an elder nor a member of the central council, neither a scribe nor a priest. When people called Jesus "rabbi," it meant nothing more than "sir." There is no record of Jesus going to any rabbinical school or being taught by a rabbi.<sup>20</sup>

In contrast to the Jewish student who would receive permission from a rabbi to follow (and study with) him, Jesus called His own followers. Though a call of women into discipleship is not reported, except for Aquilla and Priscilla, it is clear that women followed Jesus (Luke 8:1-3; Mark 1:31; 15:41; John 12:2), and, in so doing, their specific form of discipleship was serving. Before the commission of the twelve (Mark 6:7-13) or the seventy-two (Luke 10:1-12), Jesus bestowed upon them the authority of both proclaiming the kingdom of God and healing and exorcising. This double authority is typical of all apostolic authority, whether reported by Mark (6:12-13), Luke (10:9), John

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<sup>19</sup> Ibid.

<sup>20</sup>Walter A. Elwell, *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1984), 418.

14:12; 15:27), Paul (Romans 15:18-19), or in Acts (2:42-43). It is the power of Jesus' words and deeds that makes the authority of an apostle manifest.

Also in New Testament times, Philip was a typical example of one who functioned in the role of evangelist. Philip was an evangelist in the book of Acts 21:8; Paul and his party, returned from his third missionary tour to the house of Philip the evangelist, "who was one of the seven, and they stayed with him." Philip was the first of "the Seven deacons" elected by the church to serve the widows, and was not an apostle or ordained minister. Philip was an evangelist, for he preached the good news about the kingdom of God and the name of Jesus Christ (Acts 8:12). Philip had conducted a successful evangelistic campaign in Samaria, and converted and baptized the Ethiopian official, sending him back home with the Gospel (Acts 8:4-40).

Timothy was admonished by Paul to "do the work of an evangelist," to fulfill his ministry. Evangelism is the vanguard of Christianity, announcing the good news of Jesus Christ.

Paul was an evangelist also. Paul made three trips to bring the good news of Jesus Christ to the gentiles. The apostles planted Christianity wherever they went. The preacher/ teacher, pastor was to shepherd and teach the flock, while the evangelist went from place to place enlisting new converts. Later, the authors of the four gospels were called "evangelists," because they were the first to proclaim the "good news" through writing.

Evangelism is a distinct vocation. Paul said that Christ's "gifts were that some should be prophets, evangelist, apostles, some pastors and teachers, for the equipment of the saints, for the work of ministry" (Ephesians 4:11). Divine wisdom in the early church foresaw the growth of the Church and consequent need for workers of diversified gifts

(Corinthians 12:28). Special talent was needed for pioneer proclamation of the Gospel, finding new missions, and building new churches. An evangelist is endowed with special gifts to unlock and deliver those who are in bondage and sin, to bring sinners to the saving grace of Jesus Christ who died for them on Calvary. The job of the evangelist in the early Church was to win souls and grow disciples. That same goal is also for today. Although evangelism is customarily seen as a contemporary phenomenon, the evangelical spirit is still going on today!

The commitment of the church fathers, early monasticism, the medieval reform movements (Cluniac, Cistercian, Franciscan, and Dominican), preachers like Bernard of Clairvaux, the brethren of the Common life and Peter Waldo, the Reformation precursors, Wycliffe, Hus and Savonarola. At the Reformation, the name “evangelical” was given to the Lutherans who sought to redirect Christianity to the Gospel and renew the church on the basis of God’s authoritative Word. Because of the Christian denominations joining Luther, it caused much of the spiritual vitality to evaporate<sup>21</sup>

Recovery of the spiritual vigor in the Reformation resulted from three movements in the late seventeenth and eighteenth centuries—German pietism, Methodism, and the Great Awakening. The Awakening was based on Puritanism, with strong emphasis on biblical authority, divine sovereignty, human responsibility, and personal piety and discipline. It directly brought about developments in Britain and America and laid the foundation for the later revival in Germany. Pietism stressed Bible study, preaching, personal conversion, sanctification, missionary outreach, and social action.<sup>22</sup>

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<sup>21</sup> Walter A. Elwell, ed. *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Book House, 1992), 380.

<sup>22</sup> Ibid.

The Enlightenment had a chilling affect on spiritual movements, but the Methodist revival of John and Charles Wesley and George Whitefield later spread to the movement within the Anglican Church at the end of the century where the “Evangelical” party of John Newton and William Wilberforce fought social ills at home and abroad in America and founded the Bible and Missionary societies.

### **The Four Horsemen of Methodism in the African Methodist Episcopal Church**

The evangelical era was clearly established by the nineteenth century. In America there were four brave evangelists who helped to grow the African Methodist Episcopal Church. They were: Richard Allen, the Apostle of Freeman; William Paul Quinn, a pioneer of missionaries; Daniel Alexander Payne, a Christian Educator in the South; and Henry McNeil Turner, a prophet of Black Liberation in the South.

#### **Richard Allen: The Apostle of Freeman.**

Richard Allen was the first Bishop of the African Methodist Episcopal Church. The experience of freedom and of slavery was a part of the life of the founder of the denomination, Richard Allen. Richard Allen and his family were slaves of Benjamin Chew, a lawyer in Philadelphia. Allen was converted in 1777 and was encouraged to enter the ministry. His preaching touched the heart of the owner and resulted in an opportunity for Richard Allen to purchase his freedom by working for hire off the plantation. After Allen secured his freedom, Francis Asbury and other Methodist ministers gave Allen preaching opportunities including one at St. George’s Methodist Episcopal Church in Philadelphia, the church where Asbury first preached in North America. In 1787, Allen and several others developed the Free African Society as a

mutual aid society to address the full range of needs of African Americans that were not addressed in the regular church gatherings and social opportunities of Philadelphia.<sup>23</sup>

### **A.M.E. Church Timeline**

- 1787 Free African Society formed
- 1787 Africans removed from prayer at St. George's Methodist Church
- 1794 Bethel Church dedicated by Francis Asbury
- 1799 Richard Allen ordained Free African Society formed
- 1816 African Methodist Episcopal Church formed as first African American denomination.
- 1817 Richard Allen elected first bishop of the new denomination
- 1827 A.M.E. foreign missions underway in Canada and Haiti
- 1856 Wilberforce University founded
- 1863 Henry McNeil Turner becomes first African American chaplain
- 1864 A.M.E. and A.M.E. Zion churches consider merger
- 1865 A.M.E. begins work with former slaves in the South
- 1884 A.M.E Church Review founded
- 1885 Benjamin W. Arnett elected to Ohio legislature as first African American to hold this office from a majority white area
- 1895 Henry McNeil Turner proclaims "God is a Negro"
- 1896 The Women's Home and Foreign Missionary Society formed
- 1900 Reverdy C. Ransom organizes the first Institutional Church and Social Settlement House within the denomination
- 1936 Martha J. Keys, a Kentucky pastor, introduced a bill at the General Conference in New York to ordain women

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<sup>23</sup>Anne H. Pinn and Anthony B. Pinn, *Introduction to Black Church History* (Minneapolis, MN: Augsburg Fortress, 2002), 31.

- 1944 Women's Missionary Society formed
- 1948 Rebecca M. Glover ordained
- 1954 Brown (Oliver Brown) vs. Board of Education
- 1955 Department of Worship and Evangelism formed
- 1960 General Conference authorizes the ordination of women as itinerant deacons and elders
- 1960s James H. Cone pioneered the development of Black Theology
- 1964 Carrier Hooper first woman to run for the bishopric
- 1965 Mother Bethel designated a National Shrine by the Department of the Interior<sup>24</sup>

In the Twentieth Century evangelism went into a temporary eclipse. There was a stress on material prosperity, loyalty to the nation-state and individualism inspired by social Darwinism. Orthodox Christians seemed unable to cope with the changes of new ideals. After World War II, things dramatically turned around. This is when Billy Graham came on the scene and had a great influence on the world.<sup>25</sup>

In America, revivalism was the hallmark of evangelical religion. The urban efforts of Charles Finney and D. L. Moody as well as rural and frontier movements among the Baptists, Methodists, Disciples of Christ, and Presbyterian and the growth of holiness perfectionism all helped to transform the nation's religious landscape. Evangelicalism reached to the grass roots of white America, while the black community, in both slavery and freedom, was sustained and held together by its churches, which expressed a deep personal evangelical faith.<sup>26</sup>

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<sup>24</sup>Ibid., 34.

<sup>25</sup> Elwell, *Evangelical Dictionary of Theology*, 380,381.

<sup>26</sup>Ibid., 381. *Basic evangelism* (Grand Rapids, MI: Zondervan publishing House, 1959)

### **Historical and Theological Meaning of Evangelicalism**

Theology begins with a focus on the sovereignty of God. God is the transcendent, personal, infinite being who created the heavens, earth and all living things. God is a Holy God who is full of love and compassion for the sinner and wants them to be saved so much that God gave his son Jesus Christ to die for our sins. God actively identifies with the sufferings of his people and is accessible to us through prayer. God brings our wills into conformity with God's will.

Evangelicals regard Scripture as the divinely inspired record of God's revelation, the infallible, wholly authoritative guide for faith and practice. We believe that the Holy Spirit has given revelation to various authors to write about matters in their respective places and time. The guidance and illumination of the Holy Spirit is required to bring out the divine meaning embedded in the text. The Holy Spirit shows us how to apply the word of God to our lives. Some deny the Enlightenment doctrine of humanity's innate goodness. Evangelicals believe in the total depravity of humanity. All the goodness is tainted by the sins of humans. Humanity was created perfect, but through the fall, sin entered the race, causing humans to become corrupt to the core of their being. This spirit corruption has been passed on from generation to generation. Sin is not an inherent weakness or ignorance, but positive rebellion against God's Laws. Sin is moral and spiritual blindness. The root of all sin is unbelief, which can cause a moral and spiritual bondage beyond the sinner's control. The root of sin begins with manifestations of pride, lust for power, sensuousness, selfishness, fear, and disdain for spiritual things. The will to sin is within a human at birth. The power of sin cannot be broken by human effort. The power can only be broken by interaction with God and the Holy Spirit. Without the

connection with God and the Holy Spirit, the ultimate result is complete and permanent separation from the presence of God.

Jesus Christ the Son of God assumed the penalty of death on humanity's behalf. Christ made atonement for sin on Calvary's cross by shedding His blood for humanity. Jesus redeemed humanity from the power of spiritual death by dying in our place. Jesus defeated the power of darkness. Jesus triumphed over death and hell, thus demonstrating the supremacy of divine power in a sin-cursed world. The foundation was laid for the eventual redemption of all creation from sin's corrupting influence. The atonement is affirmed as people are to bear witness to each other by following the Lord's example of discipleship by uplifting the burdens, sufferings, and needs of others.

Evangelicals believe in unmerited divine grace received through faith in Jesus Christ. This is a gift from God, not through any kind of penance or good works. The guilt of sin is removed immediately. The inward process of sanctification brings about renewing and change as one lives the Christian life. The believer is saved by grace and empowered to live a life of service.

The communicating of the Word of God is an important feature of evangelicalism. The written Word of God is the basis for the preached word. The process of holy living should be a part of our witness to others. Holiness involves not withdrawal from the world and detaching oneself from evil but rather boldly confronting evil and overcoming its effects both personally and socially. The works of God's mercy are as important as preaching in bringing people into the kingdom of God.

Evangelicals look for the visible return of Jesus Christ to set up God's kingdom of righteousness, a new heaven and earth, one that will never end. This is a blessed hope for

which all Christians long. The return of Christ will consummate the judgment upon the world and the salvation of the faithful.

Last but not least, evangelism is more than orthodox dogma or reactionary return to past ways. Today, evangelism is different than it has been in the past. Most people in today's society, because of a great generation change of unchurched people, call for illustrations of true Biblical examples. The person's question becomes, how will this work for me today? The stories within evangelism need to be presented in ways that can be applied to people's lives today. People want to hear how God is present within their current life and what will change. It is the affirmation of the central beliefs of historic Christianity.<sup>27</sup>

### **Evangelism and Theology Complement Each Other**

The leading evangelists of each generation have considered theology a help rather than a hindrance.

Paul was a mighty theologian. He gave us Christianity in its doctrinal expressions. God poured through Paul's brains germinal doctrines, which became mighty material in the hands of Augustine and Calvin. The great depth and range of thought, exemplified in the Epistles to the Romans, Ephesians, Titus, and others, cause modern theologians to marvel. His thinking ability and profound theological grasp did not circumscribe his evangelistic fervor. Paul was a great evangelist, and it was theology that formed the basis of his powerful message. He burned himself out in the field of evangelism, and he pressed hard to adequately present Christ to a confused world. His world was largely confused because of its lack of clear thinking. Paul never could have reached the minds and hearts of his generation so completely without much study and clear, convincing thinking.<sup>28</sup>

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<sup>27</sup> Elwell, *Evangelical Dictionary of Theology*, 380.

<sup>28</sup> C.E. Aubrey, *Basic Evangelism* (Grand Rapids, MI: Zondervan Publishing House, 1959), 13-14.

Augustine was a great theologian. Augustine formulated the theology that Luther and his contemporaries so effectively used many centuries later in the Reformation. Augustine was an effective evangelist. Augustine did not use the methods of modern evangelists. He did not use the methods of modern local churches, nor did he conduct a single citywide campaign, yet he formulated the revealed truth of Christianity into convicting and burning expressions that moved men and women toward God. Evangelism will never be able to pay its debt to these two great theologians.<sup>29</sup>

There were many others, for example Jonathan Edwards the greatest Christian scholar in America in the first half of the eighteenth century. Edwards was an outstanding theologian. He was recognized as an authority in theology, both in America and England. History records that the Great Awakening had its beginning in Jonathan Edwards's church in 1734. He was one of the three leading evangelists in the Awakening that turned the colonies back to God. Whitefield and Gilbert Tennent were also followers of Calvin.<sup>30</sup>

Later the hyper-Calvinists came into position and almost smothered the flame of evangelism. Next, Charles G. Finney was the most effective evangelist of his generation. His great knowledge of theology greatly enhanced his messages. Theology often produces revival, and revival greatly strengthens theology. Finney held that revival is not a miracle. I believe that the power of the Holy Spirit is beyond the ordinary powers of nature. I believe that prayer is the key to revival!<sup>31</sup>

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<sup>29</sup> Ibid., 14.

<sup>30</sup> Ibid., 45.

<sup>31</sup> Ibid.

As an evangelist we must confront the lost world with evangelical truth and compel them to give their life to God. The truth must be defined and made meaningful. At this point the evangelist is dependent upon theology. If the message is unrelated, confused, or vague, it will fail to gain the attention and respect of the listening world.

Evangelism is the living expression of doctrinal theology. Evangelism is founded upon the total meaning of the Christian faith. We must make sure that our evangelism does not draw upon a bag of clever tricks. It must draw upon the very truth, by which the church lives and moves and has its being<sup>32</sup>

Theology is to evangelism what the skeleton is to the body. Remove the skeleton and the body becomes a helpless quivering mass of jelly-like substance. By means of the skeleton the body can stand erect and move. The great system of theological truths forms the skeleton, which enables our revealed religion to stand.<sup>33</sup>

The first aim of evangelism is to confront the world with the Gospel of Jesus Christ. The second aim of evangelism is to secure clear and definite truths to lead converts to accept Jesus Christ as Savior. A knowledge of theology helps to make our gospel message plain. The great doctrines, such as those of regeneration, the awaking, repentance, the acknowledgement of sin, faith, the appropriation, justification, the application, and sanctification the activation of salvation through Jesus Christ, the resurrection, and others make up our theology.

Inadequate theology curbs evangelism. There are several intellectual deflections that have affected the theology of evangelism over the last fifty years. They are humanism and naturalistic psychology. These two doctrines undermine the main thrust of evangelism.

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<sup>32</sup> T. A. Kantonen, *Theology of Evangelism* (Philadelphia, PA: Muhlenburg Press, 1954), 3.

<sup>33</sup> Autrey, *Basic Evangelism*, 16.

Humanistic theology is inadequate because it neglects the evidence of God's Self-revelation. Theistic naturalism believes in the reality of God but denies the existence of a personal God. God is no more than the behavior of the universe.<sup>34</sup> The theistic naturalist denies the supernatural. Their limited conception of God leads to such a conclusion. Anyone who believes in a personal God will have no difficulty accepting the supernatural. "Supernaturalism is no mere recrudescence of prescientific lore."<sup>35</sup>

There is a place for religious psychology, but the purpose of religious psychology is not to explain conversion. Conversion is the work of the Holy Spirit. Humanism depersonalized God and robs us of the power of God. A preacher must feel that he or she is an instrument in the hands of God and under the guidance of the Supreme Being, or he will be spiritually impotent.<sup>36</sup>

We shall make two more vital points about evangelism. We must discuss sin and salvation. The term salvation refers to the initial experience of the sinner's deliverance from the dominion of sin. Redemption comes from God. It never originates with man. Man must want the salvation and accept it on God's terms. Through salvation, the reign of Satan is broken and Christ comes to rule in the life. Jesus comes in to fill the life with positive goodness. "Salvation is not a matter of laws and regulations, ceremonies and institutions. It is a redemptive fellowship with God." Righteousness, peace, and good will must reign and Christ must occupy the throne. Salvation is a spiritual revolution. Salvation is God's answer to the sin problem.

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<sup>34</sup> W. C. Bower, *Religion and the Good Life* (San Francisco, CA: Jossey-Bass, 1996), 142.

<sup>35</sup> Edwin E. Aubrey, *Present Theological Tendencies* (New York: Harper & Brothers, 1936), 195.

<sup>36</sup> Autrey, *Basic Evangelism*, 21.

In the Reformation, it was “salvation by grace.” In the Wesleyan revival, it was the “new birth.” In the western revival, the conscience was awakened to the great theological truth that all men are accountable before God and are responsible to cooperate with God in repentance and faith to receive salvation.

In the seventh chapter of John when Jesus attended the Feast of Tabernacles, He faced a critical group<sup>37</sup> who inquired of Jesus, “How do you know you are really talking about God and not merely voicing an opinion concerning God?” Jesus replied, “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself” (John 7:17). Jesus’ answer revealed that the knowledge of God is not merely theoretical. It is a matter of the whole personality confronting God and living out the implications of the encounter. So in this case, Christian truth is more than revealed truth. Jesus saw the futility of the multitudes. When he selected the twelve men and gave most of his energy to instructing them with His doctrine, Jesus could leave the church to their safe leadership when his work was done. We have to teach our laity how to take over leadership in different areas of the church when we move on. Salvation is so important to each of us. Next, we will deal with salvation and the way to get it.

### **Exegesis of Salvation**

- |                         |                  |
|-------------------------|------------------|
| 1. The Awakening:       | “Regeneration”   |
| 2. The Acknowledgement: | “Repentance”     |
| 3. The Appropriation:   | “Faith”          |
| 4. The Application:     | “Justification”  |
| 5. The Activation:      | “Sanctification” |

### **Evidences of Salvation**

- |                              |             |
|------------------------------|-------------|
| 1. Love for the Brethren     | 1 John 3:16 |
| 2. Witness of the Spirit     | Roman 8:16  |
| 3. Guidance of the Spirit    | Roman 8:14  |
| 4. Love of God shed in Heart | Roman 5:5   |

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<sup>37</sup> Kantonen, *Theology of Evangelism*, 8.

5. Fruits of the Spirit	Galatians 5:22,23
6. Keeping Christ's Commandments	I John 2:3-6
7. Overcoming the World	I John 5:4
8. Doing righteousness	I John 3:10
9. Spiritual Understanding	I John 2:20, 27, 5:20; I Corinthians 2:14,15

All doctrine should come from the Scripture. This Doctrine of Salvation must not come from man, but from God. (Galatians 1:11,12)

The desire of every Christian is to understand the Bible and to comprehend its meaning for every day living. All scripture is inerrantly given by God. What God says and what God desires are clearly stated in the Bible. No further word from God is needed. No other word can be added. We as Christian have to rejoice in "so great a salvation" (Hebrew 2:3).

### **Regeneration**

The beginning of the work of salvation by God is regeneration. It is the genesis of new life and the ignition to repentance, faith and justification.

The kindness and love God has toward mankind tells us that it is not by works of righteousness which we have done, but according to God's mercy God has saved us, by the washing of regeneration and the renewing of the mind by the Holy Spirit. (Titus 3:4-5)

Regeneration reveals God as a giver of life. The original word is a combination of two words, "again" and "birth." Salvation is the beginning of life. Jesus said, "You must be born again" (John 3:7).

### **The Initiation of Regeneration**

The process of regeneration is by washing and renewing. There are five words for "wash" in the New Testament. One word is always used figuratively. That word is found in Titus 3:5. The word of God is the water (Holy Spirit) (Ephesians 5:26) that

touches the heart and causes salvation to come by the word of God (I Peter 1:23). The renewing of the Holy Spirit is “making new.” The Holy Spirit is the agent and the Scripture is the activator of regeneration.

It may seem a little repetitious but:

The kindness and love of God appeared toward mankind not by works of righteousness which we have done, but according to God’s mercy God saved us, by washing of regeneration and the renewing of the Holy Spirit. (Titus 3:5)

Of His own will God begot (gave life again) us with the word of truth that we should be a kind of first persons of God’s new creatures (James 1:18).

### The Impartation of Regeneration

The author of all life is God. God alone gives the new life of salvation.

Regeneration is not experienced by ritual, as in water baptism. According to Jesus in John 15:3, only the word of God makes you clean. According to Paul in I Corinthians 4:15, believers are only begotten by and through the Gospel. In other words, through the blood of Jesus we have been redeemed. No aspect of salvation in any of its phases is ever the work of any person or to his credit or to his glory. Regeneration is the work of God alone. “Who were born not of blood, nor of the will of the flesh, nor of the will of man but of God”(John 1:13). Cornelius the Roman military leader in Caesarea had new life before he was baptized.

The Lord Jesus explained regeneration to Nicodemus (John 3: 6-7). Human beings can only reproduce human life. Only God can reproduce divine life. “Don’t be surprised that I tell you that you must be born again,” Jesus said. Regeneration is the giving of eternal life from God. It is a gift, Paul says in Roman 6:23, that is necessary for

entrance into God's Kingdom John 3:5. The highest birth is from above; without it, there is no life (I John 3:11-13).

### The Implantation of Regeneration

The genesis of eternal life within the Christian initiates the transfusion of a new nature or quality of life. The divine nature is implanted—"God's divine power has given unto us all that pertains to life and godliness . . . and to us exceeding great and precious promises, that by these you might be partakers of the divine nature" (II Peter 1:3-4). The Lord begins His life in the Believer (Galatians 2:20) and a miraculous transformation begins. "Old things pass away and all things become new" (II Corinthians 5:17). Righteousness and holiness are created (Ephesians 4:24). Total renewal begins (Colossians 3:10).

### The Implication of Regeneration

The growth of new life reproduced by God and its changing effects are continuing evidence of regeneration. I John 2:29—Every person born of God does what is right. I John 3:9—Whoever is born of God does not continue to practice sin. I John 4:7—Every person that loves others is born of God. I John 5:1—Whoever believes that Jesus is the Messiah, is born of God. I John 5:18—Whoever is born of God is protected with immunity from evil.

Regeneration begins with the acceptance of Jesus Christ by the believer. John 1:12-13 teaches both the divine implantation of life and the human response and its implication. "But as many as received Jesus to them gave He power to become the children of God, even to them that believe on His Name; Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The result of regeneration is the creation of a new relationship between the person and God. The person is now the child of God and God is their Heavenly Father. The believer becomes a sister or brother to other Christians. They all become members of the fellowship of the Family of God. Only those who have been regenerated by faith in the Lord Jesus Christ experience this unique relationship, all of which is the result of regeneration.

### **Repentance**

The emphasis on repentance in the Scripture is prominent. The importance placed upon its teaching among Christians is underestimated. “Repent” was the first word from John the Baptist (Matthew 3:12), the initial message as Jesus began His preaching (Mark 1:14-15), and the theme of Peter’s proclamation of Pentecost (Acts 20:21). Repentance is repeated as a reminder of the Lord Jesus in final warnings in the Revelation (Revelation 2:5; 16, 21, 22; 3:3, 19).

The Lord Jesus Christ before His death and after His resurrection commanded the twelve apostles, the seventy disciples, and all believers “that repentance and remission of sins should be preached among all nations beginning at Jerusalem” (Mark 6:12; Luke 24:47). “God has not willed that any should perish but all should come to repentance” (II Peter 3:9). Jesus warned that if individuals did not repent the result would be destruction (Luke 13:3). Repentance is the call to mankind to turn to God from their neglect and rebellion toward God. It is a summons to salvation from man’s separation from God because of sin.

### **Repentance and its Counterfeits**

## Religion

Having a form of godliness but denying the power thereof.  
(II Timothy 3:5).

Simon the “converted” sorcerer of Samaria is a perfect illustration of false repentance that is an imitation (Acts 8:9-25). Simon believed, was baptized and continued with the Evangelist Philip, observing and desiring to have the power of God for ministry. Peter, however, rebuked Simon,” Your heart is not right toward God. You need to repent and ask God if perhaps the thoughts of your heart may be forgiven you for you are in the bond of iniquity.”

Repentance is always the inward change of the heart first, followed by the transformation of the life, never the other way around. Repentance is outwardly conforming to the will of God with inwardly changing by the word of God. This is why we should read our Bibles so we can know the truth.

## Regret

Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death (II Corinthians 7:10).

The natural emotional feeling of regret or unhappiness because of something that has happened is not necessarily repentance. Tears and guilt do not determine a genuine turning to God. Ahab tore his clothes, fasted, and sat in sackcloth and ashes (I Kings 21:27)—all the symbols of repentance (Matthew 11: 21), but his heart was unchanged. The consequences of sin often bring a temporary regret without a permanent change of heart (Matthew 27:3-10).

## Reflection

And Felix, the Governor heard from Paul concerning Faith in Christ. Then Paul reasoned of righteousness, self-control and judgment to come, Felix trembled and answered “go your way (Paul) for this time. When I have a convenient opportunity, I will call for you. Felix sent for Paul often but never repented (Acts 24:24-26).

An intellectual understanding of the Word of God and a conviction that emotionally shakes only the soul can be a counterfeit form of repentance. Repentance is more than a sincere consideration of the things of God. Conviction alone is not a turning to God from sin.

### **Realization**

Paul said to the King, “Knowing these things do the works fit for repentance, realizing that Christ should suffer and rise from the dead! (Acts 26:20-23) . . . Then King Agrippa said to Paul, “Almost thou persuades me to be a Christian “(Acts 26:26-28).”

The announcement of the Gospel and the apprehension of the message by itself are not repentance. Jesus preached most of His message and did most of His mighty works at Capernaum, Bethsaida and Corizin. Yet these cities did not repent and were judged by the Lord to be “brought down to hell” (Matthew 11:20-24). Actually seeing and hearing the Lord Jesus personally does not guarantee repentance. This happens when we have hardened our hearts and don’t receive Jesus as our Savior.

## Repentance and Its Characteristics

### **Conviction**

The awareness of guilt before God, the recognition of responsibility for sin and a desire to turn from it to God are aspects of repentance. Before his repentance, Paul said, “I thought within myself I ought to do many things contrary to the name of Jesus” (Acts 26:9). After his conversion Paul wrote “I count all things but loss for the excellency of the Knowledge of Christ Jesus.” (Philippians 3:8). The Thessalonians “turned to God from idols to serve the living and true God”(Thessalonians 1:9).

Contrition, which is sorrow of heart and conscience that senses its need of God, and attrition, which is an acknowledgement of shortcomings before God, are both characteristic of repentance.

### **Change**

Transformation is the second aspect of repentance. Repentance is the work of God, changing the whole person. It is a turning to the Lord (Acts 2:21) and turning from sin (Matthew 3:8-10). Change is inevitable and indispensable. If there is no change of life, there is no true repentance. The meaning of the word in Hebrew is “to turn” and in the Greek, “to change over to.”

There are three areas of a person’s life that change in repentance. The repentance affects a person’s personality in these ways. It affects the person’s thinking, feelings and what they do. They repent and don’t let the old person come back. Repentance affects all three parts of your personality.

*Repentance changes the mind.*

“Be transformed by the renewing of your mind” (Romans 12:2).” “After wisdom,” the Greeks said, “to change in purpose, to make amendment.” Zaccheus recognized he had stolen from others and repaid four times the original amount (Luke 19:8). The “prodigal” son came to himself, realizing he had sinned against heaven (Luke 15:17-18) and returned home.

Repentance that results in a person’s salvation produces a change of mind that says concerning itself, “I have sinned” and concerning what must be done the person turns from his sinful guilt and goes to God for His saving forgiveness.

*Repentance changes the heart.*

Paul describes those who will not acknowledge God but are given power to sin as “having pleasure in unrighteousness”(Romans 1:32). David wrote, “I hate every false way”” (Psalms 119:104). The affections and emotional desires change in repentance. The Greek word is, “to regret and to care for wherein the sorrow for sin replaces the pleasure in evil.” Holy shame that leads to contrition and confession is evidence of real repentance (Corinthians 7:7-11).

*Repentance changes the will.*

Actions speak louder than words. This is true in repentance. Although thinking and feelings undergo change, the substantial transformation is in the will. At conversion Paul asked, “Lord what will thou have me to do?” Repentance leads to service (Thessalonians 1:9).”Make me thy servant,” the Son said (Luke 15:19).

Turning to God is the consequence of thankfulness and brings joy in heaven and in restoration and reconciliation and brings remission of sins (Luke 24:47).

### **Faith**

Without faith it is impossible to please God (Hebrew 11:6). God applies salvation with regeneration and in justification by energizing faith in the believer. Faith is the channel through which God's grace flows. It is the means by which grace is appropriated. Faith brings delight to God and salvation to mankind. By Faith God is perceived and in faith the believer is pardoned.

There are three virtues—faith, hope, and love—but only love remains eternal. Faith is that virtue making God's love eternal in salvation. Both believing faith and saving grace are gifts from God. "For by grace are you saved through faith, and that not of yourselves it is the gift of God through our Lord Jesus Christ" (Ephesians 2:8-9).

The gift of grace which is by Jesus Christ hath abounded into many" (Romans 5:15). Faith is that capacity of the human heart by which the nature of God, the gift of salvation and the eternal purposes of the Almighty are understood. Faith is imbedded in hope and is the predecessor to sight. It envisions the impossible and accepts the incredible. Faith is uniquely a human capacity but is naturally rejected by the heart because of sin. Faith is the only key that will unlock the release of mankind from the condemnation for his sin and that will grant eternal salvation.

### **The Need for Faith**

The first time the word faith is used in Scripture it is spoken by Moses as he quotes God's evaluation of Israel, "And God said, I will hide my face from them, I will see what their end shall be; for they are a very forward generation, children in whom is no

faith (Deuteronomy 32:20). The Lord Jesus Christ also described His generation as having no faith (Mark 4:40). “Have Faith in God” (Mark 11:22).

**The Lack of Faith Results in Unlikeness to God and in Unhappiness for People.**

- A. Inability to live with meaning (Galatians 3:11)
- B. Fear in life (Matthew 8:26)
- C. Suffering and illness (James 5:15)
- D. Doubt and uncertainty (Matthew 21:21)
- E. Worry and anxiety (Luke 12:22-28)
- F. Weakness and loss of strength (Acts 3:16)
- G. Hatred and absence of love (Galatians 3:11)
- H. Hopelessness (Galatians 5:5)
- I. Insecurity and shyness (Ephesians 3:12)
- J. Joylessness (Philippians 1:25)
- K. Loss of assurance (Hebrew 10:22)

**Justification**

*Repentance* deals with a person’s reaction to God. Faith deals with the attitude to God. *Faith* deals with the attitude toward God. *Justification* deals with the approach to God. Since all are apart from God, because of sin (Isaiah 59:2) and the consequence of this is eternal separation from God in judgment, justification by God is our only hope. Other doctrines deal with man’s reaction to the Gospel. Justification is God’s reaction to man. By the free gift of His grace and through faith in His blood God is just and becomes the justifier of those who believe in Him (Romans 4:24-25).

Justification, like all aspects of salvation, is not a human effort or endeavor. Always, it is accepted by Faith. Both justification and Faith leave no place for boasting or glory from works (Romans 3:27; Ephesians 2:8-9).

### The Nature of Justification

#### **Justification is the sentence of acquittal.**

Justification is the sentence of acquittal by God for every believer in a declaration of righteousness and in a deliverance from all guilt before God. The sinner is accused fairly and acquitted freely by justification.

1. Announced judicially by God (Romans 3:25)
2. Accomplished meritoriously by Christ (Romans 3:24).
3. Accepted freely by faith (Romans 5:16).

#### **Justification is a gift of God's grace.**

Justification is the result of God's grace alone (Romans 3:24), as a gift (Romans 5:16).

#### **Justification is only through the Lord Jesus Christ.**

Justification is only through the Lord Jesus Christ "the gift of righteousness, by His Redemption and in His blood" (Romans 3:24,25 and 5:17). God declares all humanity guilty before His standard of excellence—His Son, Jesus Christ. God's standard has been broken; His law has been broken; God's creation has been violated against Him. There is no excuse nor is there any exonerating anyone (Romans 2:13-19).

Being justified through the redemption in Christ Jesus means that the believer is cleared of his guilt. Christ pays the price by his own condemnation by giving His life as the substitute (Hebrew 9:26, 28).

But being justified through the redemption in Christ Jesus means that the believer is considered perfect in God's sight without any record of sin or accusation of guilt (Romans 3:34). This loving act by Christ "was once and for all" (Romans 6:10; Hebrews 9:26, 28).

**Justification is given to any person by faith.**

Since God declares this work of justification is possible, then in no way could human achievement ever be a factor in man's acceptance by God. "Therefore by deeds . . . no person can be justified in God's sight" (Romans 3; 20, Ephesians 2:8-9, Titus 3:5).

"Christ knew no sin but He became sin for us that we might become the righteous of God in Him" (II Corinthians 5:27). Faith in Jesus as the only Savior transfers the condemnation for sin to Christ. The perfection of Christ is transferred to the believer. This aspect of justification is imputation. "But for us also to whom it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences and was raised again for our justification" (Romans 4:24-25).

The Savior's punishment is the price for the sinner's pardon. God recognizes trust in Christ by the believer and declares him justified (Galatians 2:16; 3:24).

### **Justification is the expression of the grace.**

Justification is the expression of the grace of God and also the experience of the child of God:

1. In “forgiveness” (Romans 4:6,7)
2. In “Peace” (Romans 5:11)
3. In “Happiness” (Romans 5:2)
4. In “Hope” (Romans 5:2)
5. In “Love” (Romans 5:5)
6. In “Security” (Romans 5:5)
7. In “Reconciliation” (Romans 5: 10)
8. In “Deliverance” (Romans 8:32-33)

### **Justification is finalized because of the resurrection of Jesus our Lord.**

“We believe on Him that raised up Jesus our Lord from the dead-who was delivered for our offences and was raised again for our justification” (Romans 4:24-25). Since sin separated mankind from God, resulting in spiritual (Ephesians 2:1) and physical death (Romans 5:19-21), then the life of the risen Lord makes possible justification. “We are saved by His life” (Romans 5:10).

### **Sanctification**

The meaning of Sanctification:

The application of salvation in the life of the believer is the work of sanctification. What faith is to the heart, sanctification is to the life of the person. Faith is the

acknowledgement of Salvation. Sanctification is the activation of salvation as it exhibits the evidence of a new life from God!

It is one thing for sin to dwell in a person, but it is another thing for a person to live in sin. Justification is God's declaration of a person guiltless from the repentance of sin. Repentance returns the sinner to God and Sanctification restores the sinner to a relationship of holiness.

“For this is the will of God even your sanctification” (I Thessalonians 4:3).

“We are sanctified once and for all” (Hebrew 10:10)

Sanctification means to dedicate, to make holy, to separate and to set apart. A sanctuary is a place set aside for worship. To sanctify is to set apart something or someone for God from its common ordinary use. The Scripture records the first-born altars, houses, fields, possessions, and animals, of the nation of Israel.

#### Evidences of Salvation

##### **I John 3:16—Love for the Brethren:**

By this perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.

##### **Romans 8:16—Witness of the Spirit:**

The Spirit himself bear witness with our spirit, that we are the children of God.

##### **Romans 8:14—Guidance of the Spirit:**

For as many as are led by the Spirit of God, they are the sons (and daughters) of God.

##### **Romans 5:5—Love of God shed in Heart:**

And hope make not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us.

**Galatians 5:22, 23—Fruits of the Spirit in Life:**

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control; against such there is no law.

**I John 2:3-6—Keeping Christ's Commandments:**

And by this we do know that we know him, if we keep his commandments. He that saith, I know him, and keep not his commandments is a liar, and the truth is not in him. But whosoever keeps his word, in him verily is the love of God perfected; by this know we that we are in him. He that saith he abide in him ought himself also so to walk, even as he walked.

**I John 3:10—Doing Righteousness:**

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

**I John 5:4—Overcoming the world:**

For whatever is born of God overcome the world; even our faith.

**I John 2:20,27.**

But ye have unction from the Holy One, and you know all things. . . . But the anointing which ye have received of him abideth In you and ye need not that any one teach you; but as the same anointing teach you of all things, and is truth, and is no lie. And even as it hath taught you, ye shall abide in him.

**I John 5:20.**

And we know that the Son of God is come and hath given us an understanding, that we many know him that is true; and we are in him that is true, even in his son Jesus Christ. This is the true God, and eternal Life.

**I Corinthian 2:14, 15.**

But the natural man receives not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judges all things, yet he himself is judged of no man.

### **The Holy Spirit and Salvation**

The source of evangelistic power in winning the unchurched to God's kingdom is the Holy Spirit. Any treatise on basic evangelism must deal with the work and place of the third person of the Trinity. The truths of the Gospel are ineffective without the power of the Holy Spirit. Power is witnessed when truth is rendered operative. By grace we are saved through the work of the Holy Spirit. There can be no evangelism apart from the Holy Spirit. Jesus gave his disciples instructions to "Tarry ye in the city of Jerusalem

until ye be endued with power from on high” (Luke 24:49). These were Jesus’ instructions before He ascended into glory.<sup>38</sup>

The disciples were fired up with great truth and zeal, but Jesus knew that was not enough. Jesus knew that the cold, hard world would soon sap their enthusiasm. Jesus knew that they needed the power of the Holy Spirit.<sup>39</sup> Jesus gave in one breath the scope, nature, and equipment of His evangelistic program. The scope was the world, the nature was witnessing, and the equipment was the enabling power of the Holy Spirit. Jesus knew that they would meet with determined opposition and bitter criticism because of Satan being entrenched in human society.

The Holy Spirit had such a prominent part in the evangelism of the Early Church that the Book of Acts may well be titled, “Acts of the Holy Spirit.” The Holy Spirit fell on its members on the day of Pentecost and occasioned a revival more intensive and longer lived than any in an ever-increasing advance in world conquest. The Holy Spirit led Philip to go to Samaria to conduct a revival among the mixed breeds, possibly the first step toward worldwide evangelism (Acts 8). All through the Book of Acts followers were aware of the presence of the Holy Spirit. The Holy Spirit came upon the Gentiles as Peter preached in the house of Cornelius. The Holy Spirit called Paul and Barnabas. The Holy Spirit accompanied them to guide and empower them.

The Holy Spirit reveals the redemptive personality of Christ to men. The Holy Spirit reveals the Christ of experience. Men need a Christ-filled dynamic.<sup>40</sup> Men cannot lift themselves by their own bootstraps, however convinced and determined they may be.

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<sup>38</sup> Autrey, *Basic Evangelism*, 40.

<sup>39</sup> J. B. Lawrence, *The Holy Spirit in Evangelism* (Grand Rapids, MI: Zondervan Publishing House, 1954), 7.

<sup>40</sup> Griffith H. Thomas, *The Holy Spirit of God* (Grand Rapids, MI: Eerdmans, 1955), 203.

One's own applied energy is insufficient. The needed power is supplied in the redemptive work of Christ. It is the Gospel of Christ through the power of God. Men are led of the Holy Spirit to a moral life. The reception of Christ as Savior releases the dynamics necessary for spiritual renewal in your life. We live by faith, and not by experience. Experience is the result of faith. Faith produces experience and not experience faith. The deepest in human experience does not come from within man but from God. The grace applied by the Holy Spirit gives rise to an experience, which is evidence of salvation; thus experience is the sphere and not the source of the knowledge of salvation. Men know they are saved not because they feel it, but because they know the presence of the Holy Spirit. They come to know the Holy Spirit when truth is presented by a witness and empowered by the Holy Spirit. Revealed truth has no effect apart from the Holy Spirit.<sup>41</sup>

The Holy Spirit reveals the Christ of history. One may feel that Christ in salvation is enough, but personal experience, however, is not to be independent of historical fact. Saving faith is not blind; it required evidence. The Holy Spirit testifies to the historical fact of Christ. The Holy Spirit empowers these facts when they are presented. "The Spirit searcheth all things, yea, the deep things of God" (I Corinthians 2:10). The Holy Spirit glorifies Christ. The power of the personality of Christ is available only through the Holy Spirit. The Holy Spirit does not speak of Himself (John 16:13). The Holy Spirit reveals Christ and glorifies Him. Christ is the subject of the Gospel. The Holy Spirit illumines and empowers the Gospel.<sup>42</sup>

The Holy Spirit applies the redemptive work of Christ to the soul; He has a vital relation to the work of Christ as well as to the person of Christ. Christ died to save

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<sup>41</sup> Autrey, *Basic Evangelism*, 42.

<sup>42</sup> Ibid.

whoever would receive Him. The preacher must bear witness to this truth before the Holy Spirit can render it dynamic. When the Gospel is preached, the Holy Spirit empowers it. There is no redemption, apart from the truth. The Holy Spirit covers the whole life of the redeemed.<sup>43</sup> The Holy Spirit sanctifies (Roman 8:5), He regenerates (John 3:5), and He guides the lives of the redeemed individuals.

The Holy Spirit brings the sins of the world through truth. When the truth is spoken, written, or lived by the witness, then the Holy Spirit empowers the truth to work conviction in lost men. When Jesus gave His disciples the program of world evangelization, Jesus said repentance and remission of sins should be preached in his name among all nations. The disciples were to be the instruments, the Word the message, and the Spirit the power.<sup>44</sup> All the sermons in the world could never convict one sinner of his sins, but when the Holy Spirit breathes upon the truth, it convicts. This must be present in the form of spoken word, letter, or life. The Holy Spirit works in conjunction with the Truth. The Holy Spirit regenerates the believer. Christ referred to regeneration as a birth of the Spirit (John 3:5). Paul referred to Christians as new creatures in Christ Jesus (II Cor. 5:17). Jesus declared, “He that heareth my word, and believeth on him that sent me, hath everlasting life” (John 4:24). Paul gave explanation of the above statement of Christ when he taught, “Not by works of righteousness which we have done, but, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy

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<sup>43</sup> Thomas, *The Holy Spirit of God*, 166.

<sup>44</sup> Ibid., 188.

Ghost” (Titus 3:5). Lost men and women become sons and daughters of God through the power of God (John 1:12), but the power of God is operative only through the work of the Holy Spirit.

#### The Relation of the Holy Spirit to the Individual Christian.

The relation of the Holy Spirit begins with the individual while he or she is a lost sinner. When the Spirit applies the redemptive work of Christ, the sinner becomes a child of God. The Spirit then has a twofold relation to the individual: He guides the believer and the Holy Spirit empowers him or her for service.

#### **The Holy Spirit guides the believer in two realms.**

The Holy Spirit guides the believer in his own relation to God. The Holy Spirit gives the believer the knowledge of his sonship (Roman 8:16). The Holy Spirit bears witness with the spirit of the believer that he is born into God’s family. The Holy Spirit also reveals to the child of God that he is an heir of God and joint-heir with Christ. The Holy Spirit assures us of our salvation and makes known also the riches of His possession (Roman 8:17).

The Holy Spirit guides the believer in the realm of truth. “The Holy Spirit searcheth all things, yea, the deep things of God” (I Cor. 2:10). The Holy Spirit is the interpreter of the Word of God. The Holy Spirit is our best commentary.” When he, the Spirit of truth, is come, he will guide you into all truth” (John 16:13).

### **The Holy Spirit indwells the believer.**

The Holy Spirit indwells the believer to possess him (1 Cor. 3:16). The Holy Spirit dwells within the believer as if the believer were a temple. When one is redeemed, the Holy Spirit comes in to live. The Holy Spirit is a person and cannot enter partially. The Holy Spirit is either all the way inside the temple or The Holy Spirit is not in at all. “If any man have not the Spirit of Christ, he is none of his” (Rom. 8:9). The Holy Spirit may indwell us, but not completely possess us. Too often, Christians curb the freedom of the Holy Spirit within them by plain selfishness or ignorance, and sometimes both. The individual Christian is an effective witness in world evangelization only in so far as he or she is possessed by the Spirit.

The Holy Spirit indwells the Christian to make intercession (Rom. 8:26). Even after a man or woman becomes a child of God, he or she will still have weaknesses and often be infirm. Paul declared to the Romans that the Holy Spirit indwelt them to help their infirmities. “Likewise the Holy Spirit also helpeth our infirmities.” The Holy Spirit helps the Christians to pray. Effective witnessing is evidence of powerful praying, and effectual, fervent praying is a sign of the indwelling Spirit. Powerlessness and prayerlessness go hand in hand with spiritlessness. Evangelism, therefore, is utterly dependent on the dynamics of the Holy Spirit.

### **The Holy Spirit empowers the individual for service (Act 1:8).**

Certain metaphors and symbols are used in the Bible to set forth the presence and work of the Holy Spirit. These symbols are fire, wind, and water. Scriptures found on these symbols are Acts 2:3; John 3:8 and Matthew 28:18-20.

## The Relation of the Holy Spirit to the Church

The Holy Spirit abides in the true church. Paul said, “By one Spirit are all baptized into one body” (1 Cor. 12:13). Christ is the head of the Spiritual Body. (Eph.4:15). The Holy Spirit provides the atmosphere for all Christian church activity.

Worship must be “in the Holy Spirit” (John 4:24). One cannot worship God apart from the Holy Spirit. Many believe that the main business of the church is to develop and keep unbroken the correct relationship to Christ as Savior and Lord.<sup>45</sup> The forms of worship vary, but that is not as important as the dependence on the Holy Spirit in worship.

Witnessing is done in the power of the Holy Spirit (Acts 2:4). The church becomes a connecting agent through the Holy Spirit. The Holy Spirit builds the church by adding such as are saved from day to day.

The true church is a fellowship of the redeemed. They have much in common. The truly Christian church from the beginning has been composed of a free and voluntary group of saved people. The Holy Spirit drew them together. Just as magnet draws iron, so the Christian church draws redeemed souls with a hunger for fellowship in Christ. The church is a family held together by the cords of love and faith. Just as there must be a seat of authority in the church, this authority is subject to fellowship and not fellowship subject to authority. The Holy Spirit will draw us together.<sup>46</sup>

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<sup>45</sup>W. T. Conner, *The Work of the Holy Spirit* (Nashville, TN: Broadman Press, 1949), 16.

<sup>46</sup> Autrey, *Basic Evangelism*, 48.

## **CHAPTER FOUR**

### **METHODOLOGY**

The beginning of my ministry was as an evangelist. I realized early that the only way to reach out in evangelism was to approach the unsaved with a specific method—that of witnessing. Before the true witness-bearing action can be carried out one must first understand context and the needs that arise as a result of current problems. Context is defined as the circumstances in which an event occurs—a setting. Much takes place in and around urban churches; therefore, as a minister of the gospel of Jesus Christ it is important to understand problems that confront the entire community. It may even help to have experienced the subject matter to which one is bearing witness. Therefore, in this paper I will discuss the methodology of qualitative and quantitative approaches to witnessing.

The model of methodology that will be used in this model of ministry is in John W. Creswell's book *Research Design/Qualitative and Quantitative*. The "quantitative" approach will be used in this chapter.

The purpose of my methodology is to reach the unsaved with the gospel of Jesus Christ. Christ's directive to the apostles and the church in The Great Commission (Matthew 28: 19-20) states, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the

end of the world.” As witnesses and ambassadors of God, we must be mentally willing as well as physically prepared to carry out his instruction.

The objective of the survey was to accumulate a list of persons to which we would witness and then follow through. It was decided that the once-per-month Thursday feeding session would be the better course of action in order to reach the unsaved or backslidden.

Activities included passing out tracts and care notes. These tracts and care notes were passed out at bus stops, on personal jobs, public transportation, etc. There was personal witnessing—sharing the good news of what God has done for us. The scriptures were shared at all times during the witnessing periods. Those who were discovered to be unsaved or backslidden were encouraged to attend weekly worship and revivals, and to create groups where the Bible was studied, songs were song, and various topics of interest were discussed. These groups are called “cell groups.” Christ Our Redeemer members participated in pre-tests and post-tests.

A Quantitative Method is a survey design, which provides numeric description of some fraction of population, the sample, through the data collection, in turn, enables a researcher to generalize the findings from a sample of responses to a population. Experiments test cause-and-effect relationships in which the researcher randomly assigns subjects to groups. The researcher manipulates one or more independent variables and determines whether these manipulations cause an outcome. The researcher tests cause and effect because theoretically all or most variables between the manipulated variable and the outcome are controlled in the experiment.<sup>1</sup>

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<sup>1</sup> John W. Creswell, *Research Design/Qualitative and Quantitative* (Thousand Oaks, CA: Sage Publications, 2003), 117.

Following are the many channels used by the author at Christ Our Redeemer Church to conduct the methodology survey. At the onset, the survey was developed on evangelizing and witnessing. Our evangelistic outreach team conducted training sessions on evangelism and witnessing at Christ Our Redeemer African Methodist Episcopal Church in Dayton, Ohio. A training guide was used along with workshops, sermons, prayer and the art of witnessing and evangelizing. There were training strategies, eight lessons on prayer, five lessons and two sermons on outreach witnessing.

Other authors' works, which related to outreach ministry, have also been used in this training manual along with a guide on how to use the "Four Spiritual Laws." A section on discipleship was also in the training manual. This training manual included everything that was needed to instruct ministers in witnessing. The outreach teams also carried out encouragement and mentoring sessions.

The author of this methodology has found that some of the possible hindrances to witnessing may be:

1. The lack of preparation
2. Fear of man
3. Fear of failure
4. Fear that the newly saved Christian will not continue in the faith in order to grow in the Lord.

As ministers, we must, at all times, endeavor to grow in grace as well as in the faith that will allow us to trust in the Holy Spirit to bring in non-believers so that they can receive Jesus Christ into their lives.

In conclusion, a minister of the gospel of Jesus Christ must first have a calling and anointing on his/her life in order to become an effective ambassador and witness for

Christ. Next, we as ministers must research and study to show that we can be efficient in our endeavors to bring in the unsaved with a method that will allow those unsaved to realize that they need God in their lives. This can be easily attained by using the A-B-C's of salvation.

A – Accept

B – Believe

C – Confess sins

As this realization takes place, efforts on the part of the new Christian should be made to maintain a spiritually correct method as well as adherence to qualitative and quantitative approaches in order to grow in the fear and admonition of God.

The training of a selected group at Christ of Our Redeemer African Methodist Episcopal Church has resulted in the transformation of a greater interest in outreach witnessing.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

This Field Experience chapter will allow one to understand the results of the actual implementation of the methodology of witnessing. The data collection methods used and the data analysis objectives will be explained. This section will also draw upon information obtained during Phase IV (Field Research for the “Practice of Ministry”) of the project. The analysis of the data will also be discussed.

The data collection model used to gather information was presented in the form of an outreach witnessing questionnaire evaluation, which originally contained twenty questions.

The purpose of the author’s questionnaire was to reach a sampling of community persons who were unsaved through outreach witnessing.

The object was to establish a hypothesis of what each of the persons who were surveyed felt about witnessing. Additionally, another object was to find out if the persons who were part of the experimental group witnessed to others, to whom they witnessed, and the frequency with which they witnessed to others.

The actual implementation of the methodology of witnessing tests showed that one of the four teenagers who took the pre-test was unable to complete the test because of an inability to read. The remaining three teenagers could read but did not return the test.

While administering the post-test, the problem of an inability to read was not found. These four young adults did complete and promptly return the test.

Next, two of the four seniors who took the post-test promptly returned the test. There was no great problem in reading or understanding what was being asked on the test. A third senior who took the test could not read. However, the analysis was completed by telephone communication.

The author found that the fourth senior who took the post-test on outreach witnessing did not return the test. This person communicated that she had no interest in learning to witness.

The domino effect of the questionnaire follows.

The author determined that there were too many questions on both pre-tests. In order to have a true sampling of the results of the tests, a decision was made to completely redo the post-test using only ten questions.

Secondly, the author was astonished because of the revelation that youth and seniors could not read well enough to communicate their position. I saw an evolving theme for another outreach ministry. In order to overcome the handicap of reading, a tutoring class would be offered after the Doctoral Program was completed in order to teach the basics of reading the Bible. This tutoring class would ensure effective reading skills—thereby ensuring better witnessing methods learned.

Thirdly, the author became aware that those who have authority and power to further outreach ministries do not support the outreach ministers.

The next realization was that there was a person who received a questionnaire from the author who could not hear as well as was needed to understand the instructions for the questionnaire. This person wore a hearing aid.

Lastly, the author realized that those who are being taught to witness must have a desire to witness to others. When no desire to witness is present, ineffectiveness follows.

In conclusion, the field experience showed that several variables must be in place in order to be fruitful in witnessing and also to be effective in training others to witness with power. Some of those variables include:

1. There must be a willingness to submit to the Holy Spirit on the part of the witness as well as on the part of those being witnessed to
2. Data must be relevant to subject matter and understood by participating experimental group
3. Those who are being trained as well as those who are training must cooperate with one another.
4. There must be an ability to see well and hear clearly in order to decipher what is being delivered. A physical capability must be present.

## CHAPTER SIX

### REFLECTIONS, SUMMARY, AND CONCLUSION

This chapter will present the writer's reflections on the experience of the field experience. The chapter will also delineate ways in which implementation of the project could be carried out in a different manner.

If transformation begins, it must begin with repentance of sin: It is borne by faith and hope. The preaching of Jesus and John the Baptist did more than provoke repentance and confession of sins. Their preaching triggered new hope and new faith to believe what Jesus and John the Baptist were saying. The little hope that people had within them was built up with the preaching. When the preaching demanded that they get their ethical lives together is when transformation began.

To hear God's judgment upon one's sins conveys to the oppressed that God takes them seriously. In a society where it is difficult to be taken seriously by anyone and where there are very few reasons to be responsible for one's actions, it may be as refreshing as a splash of water in the face to hear that God of all creation, not only notices you, but also takes you and your conduct seriously-even personally.<sup>1</sup>

Transformation in one's life and in the life of an entire society requires a change in one's understanding in order to announce good news that God is excited about wanting to have a right relationship with mankind. It is important because God is calling us to obedience, which is inspired by faith from hearing the "Good News" preached about God.

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<sup>1</sup>William Pannal, *Evangelism from the Bottom Up* (Grand Rapids, MI: Zondervan Publishing, 1991), 107.

To some, the gospel is both entices and repels. To the human spirit, it is both good news as well as bad news. The Good News promises forgiveness and eternal life; the bad news demands an unconditional surrender unto God, who will hold us responsible and accountable for our actions in the light of our new marching orders.<sup>2</sup>

“Obedience to Jesus Christ is not an option;” it has always been clear that Jesus demands that we are totally sold out to him. The commission, which Jesus gave to us, is that we must go into the entire world and make disciples of all nations. The emphasis here is not on evangelism, as it is believed in the West. It is on winning persons to Jesus so that they can disciple others.

It is important to see that the popular passages from Matthew commanding the making of disciples is understood by Jesus as part of his kingdom emphasis. Scholars see this passage as the focus from which the entire Gospel of Matthew must be viewed.<sup>3</sup> In others words, the process by which converts are shaped by the values and power of the new reign of God is seen as discipleship.

A single mother or father living on welfare in the confines of a roach-infested downtown tenement building in any urban city may need to be saved, but their social milieu needs transformation as well. The factors that always must be taken into account are educational, economic, and most certainly political. If the church cannot demonstrate that the gospel will address the total situation, then the church forfeits its greatest opportunity to present the “Goods News.” To transform a social area means we must look at the challenges we are face within the area around our churches.

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<sup>2</sup>Ibid., 110.

<sup>3</sup>Ibid., 111, 112.

Urban-mission, outreach witnessing needs to be able to interact with the urban poor. Usually the formal training that we have in seminary does not prepare us to deal with the different situation that one faces in an urban church. It is only through experience that one learns to cope with different problems.

What would a transformation movement look like? Vincent Harding puts this question to us:

Beginning with ourselves, beginning where we are what must we tear down what must we build up, what must we build up, what foundation must we lay? Who shall we work with, what visions can we create, what hopes shall possess? How shall we relate to those in South Africa, in El Salvador, in Guyana? How shall we communicate with others the urgency of our time? How shall we envision and work for the revolutionary transformation of our own country? What are the inventions the discoveries, the new concepts that will help us move toward the revolution we need in this land.<sup>4</sup>

The next problem is that in some segments of our society, especially in our urban centers, the ability to read is a major social issue. In recent years, this author has learned that there are many people in our suburban areas who cannot read. If the people of God cannot read, they must be taught to read. The problem of this biblical experience is that without the knowledge of God's Word people perish. They have no direction except that which is supplied by their own intelligence and their own culture. Is there a word from God? Is it the cry of a human spirit that has been quickened by the Spirit of God, a cry for help? In developing answers, several key realizations will emerge. They are life situations that play an important part in determining what the Scriptures mean. One's view of God varies depending on sociological background.

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<sup>4</sup>John De Cruchy, *When Theology and Ministry In Contest and Crisis: A South African Perspective* (Grand Rapids, MI: Eerdmans, 1987), 65.

In most black communities, growth is not the central issue. It is justice, poverty, drugs, substandard housing and violence of all sorts. The problem we have is how to solve these problems. It is easier to say we can solve them than it is to solve them.

As a result, the black church has had to develop a theology from within its setting and it is a practical theology.

Many new Christians prefer the Old Testament as a starting point rather than the New Testament. The Old Testament is full of stories of people struggling to find an identity and meaning for their lives in a harsh world. The people in these stories lend themselves to an oral tradition—a tradition often perpetuated to their detriment by a lack of education. The people in these stories are simple folk who are often poor, scarcely able to take care of themselves. Some people are wealthy—struggling to remain faithful to God’s mandate for social responsibility. Some are poets and songwriters; still others have the gifts of governing and soldiering.<sup>5</sup>

The attraction of the Old Testament does not diminish the New Testament. The Gospels are full of people trying to cope with ordinary life—eating and drinking, marrying and burying and trying to figure out the meaning in it all. Throughout all of this, and in the middle of it, Jesus lived and taught his followers how to think and feel about the God they believed in but could not find. They were like some of us today—doubting Thomas.<sup>6</sup>

The epistles are also alive with significance for those carving out a practical theology. We must have a desire to reach everyone in general and Blacks in particular. It

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<sup>5</sup> William Pannell, *Evangelism from the Bottom Up*, 119.

<sup>6</sup> Ibid., 120.

is my opinion that Dr. Charles Holmes has a great passion for the Pauline scripture. I also feel that Dr. Holmes yearns to see the gospel preached and people giving God glory.

Scripture and prayer play the most important part in an outreach-witnessing ministry. Without prayer, there cannot be revival of a church. When people are transformed by the Holy Spirit, their lives change and they are able to stay saved because of this. To attempt the transformation of any given area is to encounter opposition, and that opposition is basically spiritual in nature. The church must engage this conflict with the weapon of righteousness if it is to tear down everything that opposes the work and knowledge of God. In spiritual warfare, we must take a stand by reaching out to those in need. Spiritual warfare must take a central place in the lives of church leaders in this era as never before. Hang-ups about signs and wonders must be laid aside and theologians and ethicists, along with pastors and laity, must seek guidance for warfare in the spirit. “The conflicts of the ages are upon us today.”

**APPENDIX A**  
**PRE-STUDY SURVEY TEST AND EVALUATION**

## QUESTIONNAIRE

Please use the following scale to answer the questions listed below: Lowest-1— Highest-5.

- |     |  |                   |
|-----|--|-------------------|
| 1.  | Are you interested in witnessing in the neighborhood around the church?  | 1   2   3   4   5 |
| 2.  | How interested are you in witnessing on the street, bus stop, in a restaurant or in another church about the goodness of God in your life? | 1   2   3   4   5 |
| 3.  | How important is witnessing to you in your life?   | 1   2   3   4   5 |
| 4.  | How often do you witness to your family and friends?   | 1   2   3   4   5 |
| 5.  | Do you pray before doing outreach witnessing?  | 1   2   3   4   5 |
| 6.  | How influential is scripture in witnessing to others and do you feel that it is helpful?   | 1   2   3   4   5 |
| 7.  | Does reading the Bible have a great impact on your life as far as outreach witnessing?   | 1   2   3   4   5 |
| 8.  | How often do you pray after you have witnessed to an unchurched person that they will receive the Lord?                                    | 1   2   3   4   5 |
| 9.  | Have you set a goal as to the number of persons in which you plan to witness and introduce to Jesus Christ each day?                       | 1   2   3   4   5 |
| 10. | Do you approve of “Outreach” witnessing as a tool for church growth?   | 1   2   3   4   5 |

# OUTREACH WITNESSING QUESTIONNAIRE EVALUATION

## ***TALLY SHEET***

Pre-Test \_\_\_\_ X \_\_\_\_

Post-Test \_\_\_\_\_

	NOT AT ALL	SLIGHTLY	MODERATELY	IMPORTANT	VERY IMPORTANT
1.				1	1
2.		1			1
3.					2
4.			1	1	
5.					2
6.					2
7.					2
8.				2	
9.				1	1
10.		1	1		1
Total	0	2	2	5	12

**APPENDIX B**  
**POST-STUDY SURVEY TEST AND EVALUATION**

## QUESTIONNAIRE

Please use the following scale to answer the questions listed below: Lowest-1— Highest-5.

- |     |  |                   |
|-----|--|-------------------|
| 1.  | Are you interested in witnessing in the neighborhood around the church?  | 1   2   3   4   5 |
| 2.  | How interested are you in witnessing on the street, bus stop, in a restaurant or in another church about the goodness of God in your life? | 1   2   3   4   5 |
| 3.  | How important is witnessing to you in your life?   | 1   2   3   4   5 |
| 4.  | How often do you witness to your family and friends?   | 1   2   3   4   5 |
| 5.  | Do you pray before doing outreach witnessing?  | 1   2   3   4   5 |
| 6.  | How influential is scripture in witnessing to others and do you feel that it is helpful?   | 1   2   3   4   5 |
| 7.  | Does reading the Bible have a great impact on your life as far as outreach witnessing?   | 1   2   3   4   5 |
| 8.  | How often do you pray after you have witnessed to an unchurched person that they will receive the Lord?                                    | 1   2   3   4   5 |
| 9.  | Have you set a goal as to the number of persons in which you plan to witness and introduce to Jesus Christ each day?                       | 1   2   3   4   5 |
| 10. | Do you approve of “Outreach” witnessing as a tool for church growth?   | 1   2   3   4   5 |

# OUTREACH WITNESSING QUESTIONNAIRE EVALUATION

## ***TALLY SHEET***

Pre-Test \_\_\_\_\_

Post-Test \_\_\_\_\_X\_\_\_\_\_

	NOT AT ALL	SLIGHTLY	MODERATELY	IMPORTANT	VERY IMPORTANT
1.	1		2	1	4
2.		1	2	2	3
3.			1	1	6
4.			1	2	5
5.					8
6.				1	7
7.				1	7
8.	1			1	6
9.	2		4		2
10.				1	7
Total	4	1	10	9	55

**APPENDIX C**  
**SERMON TEXT**

## FREEDOM FROM EVIL SPIRITS

**“You shall know the truth and the truth shall make you free! “If the son therefore shall make you free, ye shall be free indeed.” John 8:32,36.**

**PRAYER: Come Holy Spirit with all your quickening Power. I Chronicles 4:9-10 says: And Jabez called on the God of Israel saying, Oh that You would bless me indeed, and enlarge my territory, and that Your hand might be with me, and that You would keep me from evil, that it may not grieve me! And God granted him that which he requests. Now Lord I am asking that You be with me as You were with Jabez as I preach this message from You. Come Holy Spirit with all your quickening power. Amen!**

Now I want you to look at someone and ask them, **ARE DEMONS FOR REAL?**

Thousands in the world today are being **dominated, influenced, controlled, and directed**, by demons, without actually being possessed by them, and most people don't even know it. One can be so **oppressed and vexed by demons** that it is really not much different than being **possessed** by them. Some people are so bound by demon power that they are not even their own selves!

We are living in a world where people do not really believe in demons, so they play around with things of the devil and become the slaves of demons. There is **scriptural proof that demons can possess, oppress, vex, bind, torment, talk, walk, seek, rest, enter into people and animals, seduce, make people go naked, tell fortunes, tell lies, preach false doctrines, cause insanity, cause blindness, deafness and deformities and many other things too numerous to name.** Demons always seek to inhabit human bodies or human beings and **they will not willingly leave so they must be cast out.** Let us turn to **St. Mark 16 Verses 17-18** and see who can cast out these demons. **Verse 17 says: And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new, tongues. Verses**

**18: They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. A true believer will have these signs.** Let us turn to **St. Luke 8:27**. There we see a man with not a stitch of clothes on, night and day he wandered through the mountains continually crying and cutting him with stones. **St. Mark 5:1-14 says Thousands of demons can enter one man. This many demons usually drive a person mad. Luke 8:30 Christ Jesus cast out devils.** The demons used the man's mouth to spoke though his lips crying out "Torment me not." Later in **Luke 8:28**, Jesus asked him, **"What is your name?"** The demon Hignrulle answered " My name is **Legion** for we are many. So demons are for real after all.

#### **CAN A CHRISTIAN HAVE DEMONS?**

Yes, they can. The devil would like you to think you can't so you will not seek help. We read in the Bible such men as King Saul, Peter, Samson, Jonah, Judas, Cane, Jacob, Balaam, and David – were men repressed with such spirits, and habits. Even after they had worked for God. Some were delivered, some were not. What can be done about those who have evil spirits? God has provided a way. **Isaiah 61:1 says:** **"The Lord hath anointed me to proclaim liberty to the captives. And the Opening of the prison to them that are bound. If you are bound, Christ is going to set you free, you shall know the truth and the truth shall make you free!" "If the Son therefore shall make you free. You shall be free indeed. John 8:32-36 says, Deliverance from evil spirits is an integral part of the church services, as praying for the sick or healing services. God has told us to do so. We deal with those who come and ask for help. Saint, and sinner alike, who have demonic problems, and we must pray for deliverance from Demons for them. (Mark 16:17). Counseling is done also to aid in**

**finding the cause or root of the trouble.** Some are afraid to come because of their pastors or friends. **The church is not only for preaching but also for healing, and deliverance.** Did you know the **word salvation in Hebrew and Greek, means deliverance, safety, preservation, healing, and soundness.** **Salvation** is the great inclusive word of the gospel, gathering into itself all the **redemptive acts**, and processes as **justification, and glorification, grace, redemption, propitiation, Imputation, forgiveness and more.** Therefore God has called us the true believer, the elect of God, all over the world to the battle to set the people free. There are many types of **demons** and I will name a few. Let us read. And then came forth a spirit-And he said I will go forth, and I will be a lying spirit in the mouth of all his prophets. **I Kings 22:21-22.** A lying spirit, causing the individual to either tell or believe a lie. Some people every time they open their mouth they tell a lie, for no apparent reason, they lie, that is because of the lying spirit in them that causes them to lie. Here is some common demon groupings.

#### **DEMON GROUPINGS**

<b>Bitterness</b>	<b>Strife</b>	<b>Retaliation</b>	<b>Withdraw</b>
<b>Resentment</b>	<b>Contention</b>	<b>Destruction</b>	<b>Pouting</b>
<b>Hatred</b>	<b>Bickering</b>	<b>Spite</b>	<b>Insecurity</b>
<b>Unforgiveness</b>	<b>Argument</b>	<b>cruelty</b>	<b>Jealousy</b>
<b>Violence</b>	<b>Quarreling</b>	<b>Rejection</b>	<b>Escape</b>
<b>Temper</b>	<b>Fighting</b>	<b>Self-pity</b>	<b>Indifference</b>
<b>Anger</b>	<b>Control</b>	<b>Loneliness</b>	<b>Drugs</b>
<b>Murder</b>	<b>Possessiveness</b>	<b>Jealousy</b>	<b>Depression</b>
<b>Evil</b>	<b>Dominance</b>	<b>Distrust</b>	<b>Despair</b>
<b>Rebellion</b>	<b>Witchcraft</b>	<b>Suspicion</b>	<b>Discouragement</b>
<b>Self-will</b>	<b>Captivity</b>	<b>Epilepsy</b>	<b>Cancer</b>
<b>Stubbornness</b>	<b>Grief</b>	<b>Sex impurity</b>	<b>Harlotry</b>
<b>Disobedience</b>	<b>Sorrow</b>	<b>Lust</b>	<b>Rage</b>
<b>Anti-submissive</b>	<b>Insomnia</b>	<b>Fantasy lust</b>	<b>Exposure</b>
<b>Dread</b>	<b>Crying</b>	<b>Masturbation</b>	<b>Frigidity</b>
<b>Impatience</b>	<b>Sadness</b>	<b>Homosexuality</b>	<b>Medication</b>
<b>Agitation</b>	<b>Religious</b>	<b>Lesbianism</b>	<b>Drugs</b>
<b>Intolerance</b>	<b>Error perfection</b>	<b>Hi Blood</b>	<b>Gluttony</b>

<b>Resentment</b>	<b>Heart break</b>	<b>Alcohol</b>	<b>Caffeine</b>
<b>Circle</b>	<b>Grief</b>	<b>Cursing</b>	<b>Persecution</b>
<b>Compulsive</b>	<b>Sorrow</b>	<b>Blasphemy</b>	<b>Nervousness</b>
<b>Eating</b>	<b>Paranoia</b>	<b>Course jesting</b>	<b>Fear</b>
<b>Heaviness</b>	<b>Confusion</b>	<b>Criticism</b>	<b>Suicide</b>
<b>Gloom</b>	<b>Madness</b>	<b>Mockery</b>	<b>Belittling</b>

These are a few but there are millions of demons or billions so there is no way you can name all of them even if you knew them, which we don't know.

Sometimes we have to ask the demon what is its name and then cast it out. When Christ gave the great commission, the Lord told them to do more than preach the word, Jesus said: As you go, preach, heal the sick, cast out devils, Matthew 10:7,8. Preaching the word will show people the possibility of freedom and tell them how to be free. Casting demons out of people will make them free indeed; this is done by the believer, in the name of Jesus. Now when the Holy Spirit shows up people will be set free. Because Jesus will set us free. A jealous demon caused a man to kill his wife who came home 15 minutes late from visiting her foster mother. He told police, "I thought I was going to lose her," he said "I was insanely jealous of her." A stingy demon will cause a man or woman not to pay tithes. They will say I can't afford it now. I'll wait till I get out of debt. It will cause a person to put their money in the bank and not spend a dime, even to the point of starvation and death. In the A.M.E. Church the mission of the church is to save souls and to bring deliverance to the captive. We thank God for Jesus.

## HOW DID DEMONS GET IN YOU? (I Timothy 2:25,26)

25. In meekness instructing those that oppose themselves; if god  
Peradventure will give them repentance to the acknowledging of the truth;  
26. And that they may recover themselves out of the snare of the devil, who are  
taken captive by him at his will.

I. You developed a sin habit (I John 1:9) says: “If we confess our sins, he is  
faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

- II. Someone sinned against you (Ephesians 4:26,27) says:  
26. “Be not angry, and sin not: let not the sun go down upon your wrath:  
27. Neither give place to the devil.

III. As a result of your forefather’s sins (Exodus 20:5) says:  
5. Thou shall not bow down thyself to them, nor serve them: for I the Lord thy  
God is a jealous God, visiting the iniquity of the fathers upon the children unto the  
third and fourth *generation* of them that hate me.

### IV. Sexual relations outside of marriage (Proverbs 9:17,19) says:

17. Stolen waters are sweet, and bread eaten in secret is pleasant.  
18. But he knows not that the dead is there; and that her guests are in the depths  
of hell.  
(I Corinthians 55:6:15,16)  
15. Know you not that your bodies are the members of Christ? Shall I then take  
the members of Christ, and make them the members of a harlot? God  
forbid.  
16. What? Know you not that he, which is joined to a harlot, is one body? For  
two, saith he, shall be one flesh.  
17. But he that is joined into the Lord is one spirit.  
18. Flee fornication. Every sin that a man doeth is without the body; but he that  
commit fornication sin against his own body.  
(Proverbs 5:3-5)  
3. For the lips of a strange woman drop as an honeycomb, and her mouth is  
smoother than oil:  
4. But her end is bitter as wormwood, sharp as a two-edged sword.  
5. Her feet go down to death; her steps take hold on hell.

### A. Spirits can transfer (I Corinthians 5:5,6)

5. To deliver such a one unto Satan for the destruction of flesh, that the spirit  
may be saved in the day of the Lord Jesus.  
6. Your glorying is not good. Know you not that a little leaven the whole lump?  
B. Ignorance didn’t protect us, just like ignorance wouldn’t protect us from  
V.D.

## 4 STEPS YOU NEED TO TAKE TO BE DELIVERED

## AND STAY DELIVERED

### I. USE YOUR WILL

#### II.

**(Matthew 6:24)-No man or woman can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon.**

**(James 1:8)-A doubled minded man or woman is unstable in all their Ways.**

**(Luke 6:45)-And why call you me, Lord, Lord, and do not the things which I say.**

**A. God won't cross your will and devil can't.**

**B. You must want to get rid of "them" (unclean spirits)...or hang-ups, ungodly traits, attitudes, bad habits, compulsions, unholy desires, Whatever you want to call them. If there is ungodly fruit in your life, it has an ungodly root.**

### III. FORGIVE

**(Matthew 18:21-35)**

**A. Why you are tormented  
(James 3:8-10)**

**(II Timothy 4:16)**

- 1. Don't go to bed mad  
(Ephesians 4:26,27)**
- 2. Love your enemies  
(Matthew 5:44-47)  
(Luke 6:35-37)**

**B. What caused them to hurt us  
(Luke 23:34)  
(I John 2:9,11)  
(I Peter 5:6)**

- 1. Hate the devil  
(Ephesians 6:12)**
- 2. See "Spirit" separately from the person or organization. Not Sally or John but the demon that is in The person.**

**C. Tear up the I.O.U. and leave it up to Good  
(Romans 12:19)**

- 1. "Forgive us our debts, as we also have forgive our Debtors,"  
Lords Prayer (Matthew 6; 12).**
- 2. Be a child of God  
(I John 3:10)**

### IV. RENOUNCE THE OCCULT

- A. Be aware of the demonic supernatural**
  - 1. Many gods**  
(Mark 5:7)
  - 2. Lack of education**  
(Hosea 4:6)
    - a. Satan counterfeits miracles, (remember Pharoah's magicians)**
    - b. Inherited supernatural gifts, i.e. Mind reading, are demonic.**
  
- B. God's intolerance**  
(Exodus20: 2-5)
  - 1. Avoid idols**  
(Acts 15:20)  
(I Corinthians 10:19,20)
  - 2. God and satan—the only two powers sources**
  - 3. Evil spirits over territories**
    - a. Hinder prayers**  
(Daniel 10:13)
    - b. Mistaken for God, e.g. "A higher power," or "the Man upstairs"**  
(John 14:6)
  - 3. God's judgment**
    - a. Saul killed**  
(I Chronicles 10:13,14)
    - b.. Nations driven out**  
(Deuteronomy 18:10-12)
  
- C. Definitions of the occult practices (look up in your dictionary)**
  
- D. Warning to us**  
(I Corinthians 10:14)  
(I John 5:21)  
(Psalm 78:58)  
(I John 4:1)
  - 1. Forbidden practices**
  - 2. Recognizing the occult**  
(Deuteronomy 12:30)  
(Matthew 24:24)
  - 3. Thee curses**  
(Deuteronomy 28:16-67)
  
- E. What should we do?**
  - 1. Love God**  
(Mark 12:30)
  - 2. Fill your mind with good**  
(Philippians 44:8)
  - 3. Confess and repent**

- (Matthew 17:20)  
(Numbers 14:18)
4. **Seek God only**  
(Matthew 7:15,16)  
(James 1:5))
  5. **Destroy all idols**  
(Joshua 7:11,12)

**V. CONFESS SIN AS SIN (I John 1:9)**

- A. **Some are brainwashed, e.g. Don't know abortion is murder**
- B. **Don't rationalize; just tell God you are sorry.**

**WHEN DELIVERANCE ISN'T THE ANSWER**

1. **When one has a handicap**
2. **When there are hormone imbalances resulting from surgery, etc.**
3. **When of history of poor nutrition from poor eating habits exists.**
4. **When there has been a lack of sleep**

**These people need either, healing miracles, education, and a good Physical examination, or sleep.**

**HOW TO STAY FREE**

1. **READ YOUR BIBLE! (Both faith and unbelief come from what we read).  
Study it, meditate on the word, memorize Scriptures (John 8:3,32).  
What is in your heart will be spoken with your mouth.  
"The tongue has the power of life and death" (Proverbs 18:21)**
2. **PRAY! The first thing every morning deliberately yield yourself to the Lord. When Jesus is Lord of your life, your body, mind, will emotions, schedule, possessions, relationships, etc., He is more important than anything else. This means that you are dead to self.  
It means that you won't get in the way of God's plan for others  
People and you are willing to be used by God to help others.  
It means you are submitted to authority. You need to TRUST GOD with Your Life.**
3. **PLEAD THE BLOOD OF JESUS over yourself, family, possessions,  
Doorposts of your home, school, work, etc. (Exodus 12:13).**
4. **PUT on the whole armor of God (Ephesians 6:10-17)**
5. **STAY filled with the Holy Spirit – pray in tongues daily (Ephesians 6:18).**

6. **AVOID** situations (people, places, or things that could cause you to sin.
7. **DEVELOP** an attitude of optimism – avoid complaining...focus on JESUS, not yourself (Psalm 13:5).  
Thank you JESUS! AMEN! AMEN! AMEN!
8. **TELL THE DEVIL TO FLEE.** Resist the devil and he will flee from you! (James 4:7)
9. **TITHE!** God promised that He would keep the pests (the devil) from Devouring your blessings of your tithes (Malachi 3:10,11)
10. **PRAISE THE LORD!** ... And we know all things work together for good to them that love God, to them who are the called according to his purpose.. Let us pray!

### **PRAYER FOR OVERCOMERS**

Through the Blood of Jesus, my sins are forgiven. The Blood of Jesus has redeemed me, out of satan's hand. I am justified and made righteous by the blood of Jesus. Thank you lord, for protecting me from the evil one, with the blood of Jesus.

I belong to you, lord Jesus. Son of the Living God...body, soul, and spirit. Because of the blood of Jesus, Satan you have no power over me and no place in me.

Jesus said that we were to cast out demons in the name of Jesus. That we had the power. So we must take authority over all enemy powers...I bind you satan, and all your cohorts, and I command you to leave me right now, in Jesus name. AMEN!

### **MORE COMMON DEMON GROUPINGS**

#### **1. BITTERNESS**

Resentment  
Hatred  
Unforgiveness  
Violence  
Temper  
Anger  
Retaliation  
Murder

#### **2. REBELLION**

Self-will  
Stubbornness  
Disobedience

**Anti-submissiveness**

- 3. STRIFE**  
Contention  
Bickering  
Argument  
Quarreling  
Fighting
- 4. CONTROL**  
Possessiveness  
Dominance  
Witchcraft
- 5. RETALIATION**  
Destruction  
Spite  
Hatred  
Sadism  
Hurt  
Cruelty
- 6. ACCUSATION**  
Judging  
Criticism  
Faultfinding

**APPENDIX D**  
**TRAINING MANUAL**

## INTRODUCTION TO TRAINING MANUAL “HOW TO WIN THEM, TEACH THEM, AND KEEP THEM” LEADING OTHERS TO SALVATION

**The greatest act of love that we can show to another person is to tell them of God’s love and eternal life to all who believe in the gospel of Jesus Christ. The agape Love of God unlocks closed hearts and minds. God loved humanity so much that God gave his only son that we may have eternal life. After coming out of the kingdom darkness, God offers the forgiveness of sin and the liberating gift of the Holy Spirit to all who repent and believe.**

### HOW DO WE EXPRESS THE GOSPEL MESSAGE

There are two ways to communicate the message of Christ to someone. You can share the gospel or share your personal testimony (keep it brief). We can follow Paul’s personal testimony. How he was transformed on the road to Damascus. We can tell how Jesus set us free from sin. About who told us about Jesus. We can tell them Jesus has transformed us and how he can transform them. People cannot argue with personal experience. This is an instrument for telling the truth without judging others. This can lead to an opening to present the gospel. We have to witness because the lost will go into eternal torment if they don’t receive Christ. (Mark 16:15-16; John 3:16-18) Jesus commanded it (Matthew 28:19-20). Where are to witness? We are to witness to the ends of the earth (Acts 1:8). When should we witness? We must be prepared at all times, at all places and to every person we come in contact with (I Peter 3:15).

**Have a plan:**

**We can quote these scriptures:**

**Romans 3:10 As it is written, There is none righteous, no, not one.**

**3:23 All have sinned, and come short of the glory of God.**

**5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.**

**Romans:**

**6:23A For the Wages of sin is death; but the gift of God is eternal life through**

**5:8 God command His love toward us, in that, while we were yet sinners, Christ died for us.**

**6:23B But gift of God is eternal life.**

**10:9-10 That if thou confess with your mouth and believe in your heart that God raised Him from the dead, thou shall be saved.**

**1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believe, to the Jew first, and also to the Greek.**

**OR**

**ACKNOWLEDGE God be merciful to me a sinner**

**REPENT** Change of heart, mind, and will toward God. Repent ye and believe the gospel (Mark1:15) Repent ye therefore and be converted, that your sins may be blotted out (Acts 8:19)

**CONFESS** If thou shalt confess with thy mouth the Lord Jesus

**AND**

**BELIEVE** Shall believe in thine heart that God hath raised Him from dead, thou shalt be saved. (Romans 10:9-10).

**ASSURANCE OF SALVATION** God so loved the world that he gave His only begotten son that Whosoever believeth in Him should not perish but have everlasting life (St. John 3:16).

Once you have shared the gospel with a person, be prepared to pray. Lead him/her in a prayer to receive Christ, Letting the person repeat the prayer after you. (With a sincere heart Pray):

**Father God, I believe your Son Jesus died for my sins, was buried and resurrected from the dead (1<sup>st</sup> Corinthians 15:3,4) I confess my sins and ask that you forgive me, come into my heart and take control of my life. I receive your son, Jesus Christ as my personal Savior and Lord of my life. Thank you for saving me. In Jesus name, Amen!**

## **STRATEGIC PLANNING FOR CHURCH GROWTH**

### **The Strategic Planning Process**

There are certain specifics that should take place in the strategic planning process. This process consists of nine steps that ask leaders to answer nine basic questions relating to their ministry. These steps are vital to the life of the church.

#### **The Ministry Analysis**

The first step in strategic thinking and acting is the ministry analysis. It asks, “What kind of church are we?” Before leaders dream about what can be, they need to be in touch with reality or what is. When done properly, the analysis should help old paradigm thinkers see the need for a new paradigm or direction. Since the unchurched and unsaved are not coming to the church we must reach out into our surrounding community.

#### **Values Discovery and Development**

The second step is values discovery and development. It asks, why do we do what we do? The answer will reveal the church’s core values. They are what drive the church. The values are the hidden motivators that dictate every decision and determine ministry priorities.

#### **Mission Development**

The third step is mission development. The mission statement answers the church’s functional questions, “What are we supposed to be doing?” What is our mission in life?”

## **Environmental Scan**

The environmental Scan answers the question, “What is going on out there? The purpose of the scan to is to keep the church in touch with what is taking place in the world in general and in the world of the church in its surrounding community. It will help church to anticipate trends and changes in the general community environment.

## **Vision Development**

The fifth step is vision development. The vision must be clear, and answers the question, “What kind of church would we like to be?” The ministry analysis focuses on what is the vision focuses on what can be.

## **Strategy Development**

Strategy development answers the question, “How will we get to where we want to be?” Once the ministry knows (its mission) and sees (vision) where it is going, it must decide how it will get there.

## **Strategy Implementation**

Next comes the strategy implementation. It answers the questions, “Where do we begin? When do we begin? How do we begin? With whom do we begin?”

## **Ministry Contingencies**

The eighth step is preparing for ministry contingencies. This part of the process answers the question, How will we handle pleasant and not so pleasant surprises that could affect the strategy? This step is important because even the smallest contingency, helpful or harmful, if handled poorly, could ultimately cause the demise of the ministry.

## **Ministry Evaluation**

The final step is ministry evaluation. It asks, “How are we doing? Churches that do not evaluate what they are doing and the people who are doing it will struggle to improve. What get evaluated gets done, and usually gets done well.

### **Question for Analysis and Discussion**

Where is your church on the church life cycle—growing, plateau or declining? Has the church equipped its people for evangelism? Are the people growing and developing spiritually? Why or why not? The ministry analysis has two parts. The first is the internal analysis. The second is the external analysis.

### **3. DEVELOPING A MISSION – What Are We Supposed To Be Doing?**

The third step in the strategic thinking and acting process is the development of a core mission statement for the ministry.

#### **A. The Importance of the Mission**

- >The mission dictates the ministry’s direction whether it is in reach or outreach.
- >The mission formulates the ministry’s function to reach the unchurched through Outreach evangelism.
- >The mission focuses the ministry’s future on evangelism through outreach ministry.
- >The mission provides a guideline for decision making through pastor’s guidance.
- >The mission inspires ministry unity in your context by including the officers and Laity. The pastor cannot do all the witnessing.
- >The mission shapes the strategy.
- >The mission enhances ministry effectiveness.
- >The mission ensures an enduring organization.
- >The mission facilitates evaluation.

## **B. The Definition of a Mission**

- >A mission is broad.
- >A mission is brief.
- >A mission is biblical.
- >A mission is a statement.
- >A mission is what the ministry is doing to win souls.

## **C. Developing the Mission Statement**

- >What is your church supposed to be doing?
  1. Whom will you serve?
  2. How will you serve these people?
- >Can you articulate your mission in a written statement?
  1. What words communicate best with your target group?
  2. Do people understand what you have written?
- >Is your mission statement broad but clear?
- >Is the mission statement brief and simple?
  1. Is your mission memorable?

## **4. SCANNING THE ENVIRONMENT – What Is Going on Out There?**

This fourth step of strategic thinking and action asks and answers the basic ministry question, What is going on out there? In the first step, ministry analysis, the leaders look inward and ask, What is going on in here? In this step the church looks outward. It seeks to discover what is taking place in the world around it and what the future may hold.

### **A. Understanding the Times**

- >Social Environment
- >Technological Environment
- >Economic Environment
- >Philosophical Environment

## **5. DEVELOPING A VISION – What Kind of Church Would you Like to Be?**

This fifth step in the strategic thinking and acting process answers the fundamental question. What kind of church would you like to be? Whereas the ministry analysis, step one, uncovered reality, the vision step probes what the church wants to be.

### **A. The Importance of a Vision**

- >Vision encourages unity
- >Vision creates energy
- >Vision provides purpose
- >Vision fosters risk taking
- >Vision enhances leadership
- >Vision promotes excellence
- >Vision sustains ministry

### **B. The Definition of a Vision**

- >A vision must be clear.
- >A vision is challenging
- >A vision is a picture.
- >A vision is the future of the ministry
- >A vision goes beyond what can be to what must be.

### **C. The Development of the Vision**

- >Expanding the mission statement
- >Thinking big
- >Written brainstorming
- >Organizing the dream
- >Questioning the dream...Is it clear and challenging?

## **6. DEVELOPING A STRATEGY – How Will We Get to Where We Want to Be?**

In this step, the fundamental questions are: How will we get to where we want to be? How will we realize our ministry dream? How will God use this ministry to accomplish his ends?

### **A. The Importance of a Strategy**

- >Accomplishes the mission and vision
- >Facilitates understanding
- >Provides a sense of momentum
- >Properly invests God's resources
- >Displays what God is blessing

### **B. The Development of an Overall Strategy**

- >The target group: Whom are we trying to reach? (The unchurched)
- >The working strategy: How will we reach them?
- >Personnel: Who will be involved?
- >Facilities: Do we have the best facilities for reaching them?
- <Finances: How much will it cost?

The ministry analysis has two parts. The first is the internal analysis. The second is the external analysis.

## **THE INTERNAL ANALYSIS**

### **A. The Life Cycle Audit**

- >If the ministry is growing, do we know why?
- >If the ministry is declining, do we know why?
- >If the ministry is plateaued, do we know why?
- >If the ministry is near death, do we know why?

### **B. The Performance Audit**

#### **Strengths**

- >What are our strengths as a church? What do we do well?
- >Why do people join our church?
- >What is our church known and respected for in the community?
- >What services do we provide that other ministries in the area do not?

#### **Weaknesses**

- >What are our weaknesses as a ministry? What are we doing poorly?
- >Why do people leave our church?
- >What reasons do visitors give for not coming back?
- >What are the weaknesses of the church's staff?
- >What are the weaknesses of the lay people and volunteers?

### **C. The Congregational Audit**

- >Does the congregation consist primarily of Builders, Boomers or Gen Xers?
- >Is the church made up of more women or men?
- >What do our people do for a living? What does this mean to the church?
- >Is the church made up largely of married couples? How many singles attend?
- >Where do our people live? How might this affect the ministry?

>How might income affect the ministry?

#### **D. The Obstacles Audit**

>What is not thinkable or even discussible around here?

>Do we face and deal with our problems? What problems do we avoid?

>Do we learn from mistakes? Why or why not?

>Do we have any traditions that are blocking effective ministry?

#### **E. The Finances Audit**

>Does our church consistently meet its budget?

>Is the church current on all its bull?

>What is our present giving trends?

>Is giving evenly distributed across the congregation?

>Are few people giving most of the money? What will happen if they die or leave?  
the church?

>Are we adequately compensating our pastor and staff?

### **The External Analysis**

#### **A. The Community Audit**

>Are we located in an urban, suburban, or rural community?

>Is the area new or aging? Is it well or poorly kept?

>How are the people in the community employed?

>Are people moving into or out of the area?

>Do they live in houses, apartments, or both?

#### **B. The Threats Audit**

>Significant numbers of people are moving out of area

>Saturation of churches in the area

>People in the community are different from those in the church

- >People in the community are not interested in the church
- >A changing, dying community.

### **C. The Opportunities Audit**

- >Unreached people in the community
- >New people moving into the area
- >Local schools
- >Nearby armed services facilities
- >Prisons and jails

## **2. DISCOVERING CORE VALUES – WHY DO WE DO WHAT WE DO?**

Once the church has completed the ministry analysis, it is time to take the second step. Core values speak to what is most important to the life of a church.

**Nine reasons why values are important.**

- 1. Determine ministry distinctive**
  2. Dictate personal involvement
  3. Communicate what is important
  4. Embrace good change
  5. Influence overall behavior
  6. Inspire people to action
  7. Enhance credible leadership
  8. Contribute to ministry success
- 9. Influence ministry mission and vision**

Values are passionate, constant, passionate, biblical, and core beliefs. Values drives the ministry. Churches are values-driven, not vision, mission, or purpose driven. People

act on their values, not their vision, mission, or purpose. A church is vision-focused and values-driven.

#### **A. How to discover your values**

- >Discuss the importance and definition of values
- >Study other churches 'credos.
- >Do a core values audit.
- >Describe the perfect church.
- >Review the church's budge

#### **B. Questions for Analysis and Discussion**

##### **Pleasant Surprises?**

The eighth step in the strategic thinking and acting process is to plan for any contingencies that could neutralize or destroy the strategy. Contingencies are unforeseen events that can be either good or bad. A major step to contend with contingencies is to become aware of what is happening around us. For example, has someone stopped attending? Does another appear unhappy? We must be observant and sensitive to what is going on in the church.

#### **A. Developing a Contingency Plan**

- >**Select a planning team.**
- >Identify potential contingencies.
- >Determine the steps for handling each contingency.
- >Communicate the plan to all that are affected by it.
- >Operate with integrity.
- >Look for opportunities to minister.

## **7. EVALUATING THE MINISTRY – How Are We Doing?**

Every leader should ask am I evaluating my ministry effectiveness and do we evaluate the effectiveness of the church? Personal ministry and church ministry appraisal are necessary to refine any work for God. Performance appraisal is the final step in the strategic thinking and acting process. This step asks the fundamental Question, How are we doing?

### **A. The Purpose of Evaluation**

- >Evaluation accomplishes ministry alignment.
- >Evaluation prioritizes ministry accomplishment.
- >Evaluation encourages ministry assessment.
- >Evaluation coaxes ministry affirmation.
- >Evaluation emboldens ministry correction.
- >Evaluation elicits ministry improvement

### **B. Conducting the Evaluation Process**

- >Put a qualified person in charge of the process
- >Design good appraisal forms.
- >Determine who will evaluate each team.
- >Decide who will review each evaluation with the person evaluated.

**DYNAMICS OF DISCIPLESHIP**  
**By Dr. Howard Hendricks**  
**Part One: “The WHY of Discipleship”**

Greatest problem of the church \_\_\_\_\_

Greatest threat to Christianity: The *involved* Christian.

I am convinced the Church cannot survive in terms of its divine objective without \_\_\_\_\_.

“Discipleship is not an option, It is an \_\_\_\_\_.”

“Discipleship is not nice, it is \_\_\_\_\_.”

“It is a biblical command.”

**TWO KEY PASSAGES ON DISCIPLESHIP**

MATTHEW 28:16-20            The Great Commission  
 The men (vv. 16-18)

(16) They were in the right place – where Christ told them to be.

(17) The prevailing mood was doubt - \_\_\_\_\_ doubt.

(18) The Adequate resource Jesus made available – His \_\_\_\_\_.

The mandate (vv. 19-20)

Main verb: \_\_\_\_\_ (not just ‘decisions’)!

“Never before in the history of the United States has the gospel of Jesus Christ made such inroads while at the same time making so little difference as to how people live.” (Gallup poll comments)

“That is the product of making \_\_\_\_\_ not disciples.”

Making disciples involves:

1. Going – A process of \_\_\_\_\_.

We rely too much on ‘professionals ‘ to do the work of evangelism.

Going in your sphere of influence.

Evangelism as a \_\_\_\_\_, not a program.

2. Baptizing – A point in time in which people identify with the body of Christ.

3. Teaching

Teaching them to obey, not simply to \_\_\_\_\_.

2 Timothy 2:1,2 Paul’s command to Timothy: Multiply!

PAUL

TITUS

TIMOTHY

EPAPHRAS

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### “The WHAT of Discipleship”

#### WHAT IS A DISCIPLE?

“Disciple has become a buzzword in Christian circles.

What a Disciple is will determine what you as a disciple-maker do.

Three key words spell out the most important components of a Disciple:

1. \_\_\_\_\_ Matt. 11:28-30 Jesus said, "Learn from me."

The greatest quality you want to develop as a disciple is \_\_\_\_\_ person.

Discipleship is a path, not a program. We are seeking to perpetuate the learning process.

All learning is \_\_\_\_\_.

Changing your \_\_\_\_\_ (Romans 12:2).

Changing your \_\_\_\_\_ (Philippians 2:5)

Changing your \_\_\_\_\_ (2 Corinthians 5:17).

A disciple is not a perfect person, he is a \_\_\_\_\_ person.

2. \_\_\_\_\_ Mark 2:14-15.

One who imitates the life and teaching of another.

Key word in all of this is modeling.

Discipleship is a process that is largely taught. It is important, therefore, to intensify the interpersonal relationship as we seek to disciple an individual.

Note I Corinthians 11:1 The pattern of the Christian life is Jesus Christ, but Jesus Christ is to be \_\_\_\_\_ in you and me.

Luke 6:40b: A pupil, after he has been fully trained, will be just like his teacher.

3. \_\_\_\_\_ A reproducer of a distinctive lifestyle.

The three distinguishing marks of Jesus' followers:

- \_\_\_\_\_ John 8:31, 32
- \_\_\_\_\_ John 13: 34, 35
- \_\_\_\_\_ John 15: 8, 16

Conclusion: You cannot produce what you do not possess!

### **Part three: "The HOW of Discipleship"**

**How did Jesus Christ disciple his men?** His method was inspired, as was his message.

## TWO PRINCIPLES

### 1. THE PRINCIPLE OF INCARNATION:

**God's method is always incarnational.** The miracle of the ministry is that God sent His Son.

John 1:14

God loves to take the truth and \_\_\_\_\_ with human personality.

Jesus Christ fleshed out for us the exact nature of his Father.

Philippians 4:9

Paul claimed to be a \_\_\_\_\_ of the power of God at work in his life.

I Peter 2:21 Christ left us a \_\_\_\_\_ to follow.

E.g. Prayer. Lk. 11:1 "Lord teach us to pray...."

Jesus had demonstrated prayer on many occasions prior to this request. In fact, it was his example, which led to the request.

Two things people are looking for in your life:

- People are looking for a \_\_\_\_\_ person.
- People are looking for a \_\_\_\_\_ person.

What is there in my life that I cannot explain on any other basis than the invasion of the supernatural?

\_\_\_\_\_ always precedes ministry.

### 2. THE PRINCIPLE OF SELECTION

**Jesus chose a handful of men into whose life He poured his own.**

**Luke 1:1- 5:17            The segment of popularity**

**Luke 5:18-6:11        The segment of opposition**

**Luke 6:12-16           The selection of the 12.**

**Five sub-points concerning the principle of selection.**

1. **Choose people after extensive** \_\_\_\_\_.
2. **Select people with proven characteristics:**  
     F = \_\_\_\_\_  
     A = \_\_\_\_\_  
     T = \_\_\_\_\_
3. **Make sure your choices are bathed in prayer.**
4. **Opt for** \_\_\_\_\_ **not uniformity**
5. **?**

#### **PART FOUR: “THE HOW OF DISCIPLESHIP” (CONT’D)**

“All that is not eternal is eternally out of date’ (C. S. Lewis). Only two things in this world that are eternal: \_\_\_\_\_  
 \_\_\_\_\_

Review of first two principles. Incarnation and Selection.

#### **TWO MORE PRINCIPLES OF DISCIPLE-MAKING**

##### **3. THE PRINCIPLE OF ASSOCIATION (Mark 3:14)**

“that they might be \_\_\_\_\_”

“You can impress people at a distance, but you can only impact them up close. And you impact people in direct proportion to your closeness to them.” (How do you impact them? Give examples).

##### **4. THE PRINCIPLE OF TRAINING (Mark 6:6-12)**

Demonstration

Explanation

Delegation (Jesus sent his disciples out to preach).

#### **PART FIVE: :THE HOW OF DISCIPLESIP” (cont’d)**

**Why is there such a contrast between the Church of A. D, and the Church of 2003?**

**What is our Lord's purpose for the Church?**

**Jesus had called us to \_\_\_\_\_.**

**Incarnation:** What is there in my life that is proof positive of the supernatural working of God in me?

***Selection:*** Asking God to bring into our lives the people into whom Jesus wants us to pour ourselves.

**Association:** You only impact people close up, not at a distance.

***Training:*** Equipping others so that they are able to do with others what we have done with them.

## **TWO FINAL PRINCLES OF DISCIPLE-MAKING**

### **5. THE PRINCIPLE OF DELEGATION John 15:16**

**The most loving thing you can do for another person: \_\_\_\_\_**  
\_\_\_\_\_.

**John 17:18** Jesus has given his mission to us.

**We \_\_\_\_\_ people by doing too much for them. Eg. Children.  
Eg. Bears at Yellowstone park.**

**The 'test of discipleship:' What can people do for themselves as a result of your work in their lives?**

**-Readiness**

**-Problem solving**

**-Evaluation**

**6. THE PRINCIPLE OF EXPECTATION****Peter, john 1:42**

The way you \_\_\_\_\_ largely determines what that person becomes.

**John 21**

You are going to have to learn to fail in the area of your greatest expertise. Failure is not fatal, unless you fail to learn from it.

- A. \_\_\_\_\_ people as they are.
- B. \_\_\_\_\_ that God can and will change people.
- C. \_\_\_\_\_ your confidence to that individual.

“Some people die in ashes, some people die in flames. Some people die inch by inch, playing little games.”

Dr. Hendricks’ greatest fear for us: “That we’ll \_\_\_\_\_ in doing the wrong things.

## **DYNAMICS OF DISCIPLESHIP-KEY**

### **PART ONE: “The Why of Discipleship**

1. Unemployment problem
2. the uninvolved Christian
3. discipleship
4. essential
5. necessary
6. “It is a biblical command.”

### **TWO KEY PASSAGES ON DISCIPLESHIP**

**MATTHEW 28:16-20 The Great Commission. We are to make disciples.**  
**The men (vv. 16-18) They were in the right place – where Christ ask them to be.**

7. Some self doubt.
8. A doubtable portion of His anointing to His apostles.
9. Make disciples
10. Decisions
11. Evangelism involves going
12. Process
13. When they are baptized into that body
14. Know. We have got to get back to the basics

### **Part Two: “The What of discipleship”**

### **WHAT IS A DISCIPLE?**

“Disciple” has become a buzzword in Christian circles.  
 What a disciple is will determine what you as a disciple-maker do.  
 Three key words spell out the most important components of a Disciple.

1. Learner Matthew 11:28-30 Jesus said, “learn from Me.”  
 To learn to be teachable.  
 Change: It changes your thinking  
 Thinking (Romans 12:f2) changing you thinking  
 Feeling (Philippians 2:5) feeling, attitude  
 Behavior (behavior) (2Corinthian 5:17) all things have become new.  
 Progressing, becoming more like Christ.

2. Follower (Mark 2: 14-15  
 One who imitates the life and teaching of another  
 Key word in all of this is modeling.

Discipleship is a process that is largely caught rather than taught. It is important, therefore, to intensify the interpersonal relationship as we seek to disciple an individual.  
 Incarnated (1 Corinthian 11:1)

### 3. Reproducer. A reproducer of a distinctive lifestyle.

Mark of Obedience (John 8:31, 32) Test of Obedience  
 Jesus is loving (John 13:34, 35) It is unconditional love.  
 He is fruitful individual. (John 15:8, 16) We must bare fruit that will remain.

Conclusion: You cannot produce what you do not possess!

### PART THREE: “The How of Discipleship”

How did Jesus Christ disciple his men? His method was inspired, as was his message.

## 2 PRINCIPLES

### 1. THE PRINCIPLE OF INCARNATION

God’s method is always *incarnational*. The miracle of the ministry is that God sent His Son. We are to live our lives in such away that others will like to be like us. John 1:14.

God loves to take the truth and clothe them with human personality.

Jesus Christ fleshed out for us the exact nature of his Father. Philippians 4:9

Paul claimed to be a demonstration of the power of God at work in his life.

1 Peter 2:21 Christ left us an example to follow.

Luke 11:1 “Lord, teach us to pray.”

Jesus had demonstrated prayer on many occasions prior to this request. In fact, it was his example that led to the request.

Two things people are looking for in your life:

- People are looking for growing persons.
- People are looking for honest persons

What is there in my life that I cannot explain on any other basis than the invasion of the supernatural?

Creditability always precedes ministry.

## **2. THE PRINCIPLE OF SELECTION**

Jesus chose a handful of men into whose life he poured his own.

Luke 1:1-5:17 The segment of popularity.

Luke 5:18-6:11 The segment of opposition.

Luke 6:12 – 16 The selection of the 12.

Fact, Faith and Feeling.

1. Entrance to church will read Sinners only.
2. Whenever you get a group of people that are making a difference in the life of people the devil will try to stop the program.
3. When the Pharisees decided to put Jesus to death, Jesus chose 12 disciples
4. John 17:6,9.
5. The greatest Carnatiability in the church is we must live our lives in such away that others will like to be like us.
6. If you want to be a unique person in the body of Christ, ask him to make you an individual person. God wants us to be responsible for the gifts He has given us.
7. Footnotes:
- 7a. Two thoughts-
  1. Really being able to take your own walk with God seriously. It has to be real and it has to be working in you continuously. II Timothy1: 6. God wants every Christian to cultivate their gifts by growing in Christ. That is by faith that you have the power to use the gifts that God has given you.

Five sub-points concerning the principle of selection.

1. Choose people after extensive personal exposure. Observe as much as long as 2 or more years.
2. Select people with proven characteristics:

F = Faithful people-2 Timothy 2:2

A= Available

T =Teachable John 17:6, 9

3. Make sure your choices are bathed in prayer.
4. Opt for diversity not uniformity. In the body of Christ there should be diversity.
5. ?

**“All that is not eternal is eternally out of date” (C. S. Lewis).**

**Only two things in this world that are eternal: words and people.**

**Review of first two principles: Incarnation and Selection. What is there in my life other than the supernatural? The Principle of Selection. Who are the people God is bringing into my life.**

## **TWO MORE PRINCIPLES OF DISCIPLE-MAKING**

### **3. THE PRINCIPLE OF ASSOCIATION (Mark 3:14)**

**“That they might be with him that “they might have authority. Your relationship with the Lord should process your life with other people.**

**“You can impress people at a distance, but you can only impact them up close. And You impact people in direct proportion to your closeness to them.” Most of us are to far removed from the people who are near us. We must get hooked on a personal involvement. We have to be involved in their life. Let them see you in a formal setting and in an informal setting. Reality is the name of the game.**

### **4. THE PRINCIPLE OF TRAINING: (MARK 6:6-12)**

**Jesus demonstrated for the disciples what He asked them to do. He explained to the disciples how to do it. He told them what to do and what not to do. Jesus sent them out two by two. Jesus got them involved by telling them what to do. Write it down. Jesus delegation them out to preach. With Jesus authority and teaching, they were able to preach, teach, heal, and cast out demons. Ask the Lord to bring the people you want to be responsive in your ministry. Ask the Lord to make you sensitive to who they are.**

### **5. I Thessalonians 2:2-**

- 1. Be bold in the face of opposition.**
- 2. Our feet must be shod with the preparation of the gospel of peace.**
- 3. Pray for boldness. Be bold in your witnessing in the power of the Holy Spirit.**

## **PART FIVE: “The How of Discipleship” (continued)**

**Why is there such a contrast between the Church of A.D. 85 and 1985?**

**What is our Lord’s purpose for the Church?**

**Jesus has called us to Make disciples**

***Incarnation:* What is there in my life that is proof positive of the supernatural working of God in me? You can’t impart what you don’t progress.**

***Selection:*** Asking God to bring into our lives the people into whom He wants us to pour ourselves. We need to spend more time in prayer asking God for the ones you want to be saved.

***Association:*** you only impact people close up, not at a distance.

***Training:*** Equipping others so that they are able to do with others what we have done with them.

## TWO FINAL PRINCIPLES OF DISCIPLE-MAKING

### 5. THE PRINCIPLE OF DELEGATION – John 15:16

The most loving thing you can do for another person: Help that person reach their greatest purpose. Help the person fill the purpose that they were created for.  
John 17: 18. Jesus has given his mission to us.

WE are crippling people by doing too much for them. E.g. Children 12345678

The test of discipleship” What can people do for themselves as a result of your work in their lives?

-Readiness- Don't over load the circuit. Feed them a little at a time.

-Problem solving- We must learn a lesson from the problem.

-Evaluation-What are the strengths. Are the people excited? What are weakness, are they developing in boldness and faith? What do we need to change the next time we witness? Rebuke will cause discord and stained relationships.

### 6. The principle of expectation. Peter: John 1: 42

The way you see a person largely determines what that person becomes.

John 21

You are going to have to learn to fail in the area of your greatest expertise. *Failure is not fatal, unless you fail to learn from it*

- A. Exempt people as they are.
- B. Believe that God can and will change people.
- C. Converse your confidence to that individual.

“Some people die in ashes, some people die in flames. Some people die inch by inch, playing little games.”

Dr. Howard Hendricks greatest fear for us: That we'll succeed in doing the wrong things.

## THE PASTOR AS EVANGELIST

### THE PASTOR –EVANGELIST IN WORSHIP

There are many factors that have a bearing upon the pastor's role as worship leader; factors that affect the people's experience of worship and that cannot be ignored if one is thinking evangelistically. *What happens before and after a worship service is relevant to what happens during the service.*

To begin with a general observation, it is fair to say that not everyone who attends a worship service understands what the worship leader is doing and why she or he is doing it. Some worshipers are visitors who may be confused by and even uncomfortable with what is going on. Some might be members of the church.

The more ritualistic the service, the more difficult it is for a stranger to understand and participate. This fact has important evangelistic implications, for the impression that visitors get from their worship experience is the most influential factor in their decision to join a particular church. Consider this rubric regarding the impact of liturgical form up in the person who is totally unfamiliar with your worship service.

The more the form, the less the identification  
 The less the identification, the less the participation  
 The less the participation, the less the inspiration  
 The less the inspiration, the less the evangelization

The conclusion to be drawn is not to be less liturgical but to be more sensitive to and aware of the strangers in your midst. What is needed, therefore, is more interpretation, education, communication, and initiation.

The notion that most people join a church as the result of the influence of a friend is misleading and erroneous. A friend may be responsible for bringing someone to church. The decision to join or not to join, however, depends upon what happens after

the person gets there. A negative reaction to the worship service will jeopardize the best-intended efforts of anyone trying to persuade a friend to join one's church.

These are the kinds of questions a worship leader and /or worship committee should be wrestling with:

1. What is our understanding of worship? What theology informs what we do?
2. What feeling, impression, and image are we conveying to strangers who worship with us?
3. How do we relate to and reflect our own tradition and heritage?
4. Is there a place in our community for a church that does things the way we do? Are we filling a need, and for whom are we filling it?
5. Does our corporate worship reflect a balance between tradition and creativity? Between innovation and familiarity? Between freedom and form? Between dignity, And warmth? Between order and spontaneity?
6. What is the place of music in our worship? What theology and tradition inform our hymns, Anthems, and the other music of the service?
7. How do we identify our visitors? What happens before, during, and after the service?
8. How goes our ushering? What training do ushers need and what training have they received.
9. What lay participation should there be? We feel that there should always be Participation by the laity. How else can the preacher know that his/her message is getting through to the people as well as the visitors.

These are but a few questions that should be constantly cooking on the front burner of the worship leader /committee's stove.

*Consider next the following general guidelines for the pastor-evangelist as worship leader.*

**Be friendly.** A warm, friendly personality is a definite asset for the worship leader. A cold, overly somber preacher will not attract many new members. **Be involved.** It is extremely important that the pastor-evangelist be a worshiper as well as a worship leader. We must pray with intensity, speak with sincerity, and sing with vivacity. **Be an Interpreter.** Because not everyone understands what is happening, you have to explain and interpret as appropriate. You must **be a Trainer.** Help those who are assisting you in the service. Other participants should foster and enhance the tone of

the worship rather than hamper or destroy it. We must **be a Faith sharer**. Sincere conviction is far more impressive than clever preaching, and commitment counts more than eloquence. The congregation may not agree with what you say, but they should have no doubt that you believe it.

## **THE ORDER OF WORSHIP**

If you want to plan a worship service that is meaningful for visitors as well as for your members, there are some general principles that we believe are appropriate. Regardless of your particular liturgical tradition.

**Unity.** Always have a reason for what you do. Everything should tie together, so that the worshippers do not get the impression of a disjointed service. **Movement.** There should be a flow to the service building up to an appropriate climax or conclusion. **Smoothness.** Try to avoid awkward gaps and abrupt changes in mood. Work for smooth transitions. There must be **Clarity.** What you do should be understandable to visitors as well as members. **Balance.** There has to be both variety and continuity. Too much of either will cause those who like the other to be unhappy.

## **THE BEFORE AND AFTER**

What happens before and after the worship service has important implications for evangelism. Here are some of the matters that need to be considered.

### **Outside the Church:**

Sunday morning or any evangelist service begins in the parking lot. Perhaps it would be more accurate to say it begins with a parking lot. Adequate parking is an essential for church growth. Assuming you need and have a parking lot, consider having someone on duty to help People Park and to assist him or her in and out of their cars. The parking lot attendant could, for instance, provide an umbrella in rainy weather and

offer an arm to those who need it (like senior citizens). Many people have joined a church because of the helpfulness and pleasantness of a faithful-parking attendant.

### **The congregation's role:**

Many churches pride themselves on being friendly. What that usually means, however, is that the members are friendly to one another. Unfortunately they may not communicate friendliness to visitors. Church members do not always go out of their way to speak to visitors. They have to be reminded to be friendly.

### **The greeters:**

Those who serve as “official” greeters do fill an important role, and they are a significant part of the church’s evangelistic ministry, when they perform their duties well. They need to be trained how to identify and greet visitors and refer them to someone who can then engage them in conversation, introduce them to members of the church, and find out as much as possible about them.

### **The ushers:**

**Church ushers** perform a function that is very important to the church’s evangelistic ministry. They should be trained to be on the lookout for and is responsive and helpful to visitors. The way an usher greets people and escorts them to a pew plays an important part in determining the impression those who are visitors form of church. Ushers are the front line in making people feel welcome and at ease.

### **The fellowship period:**

The period of fellowship and refreshments after the service provide an invaluable opportunity for mingling. Here the pastor, church officers, and others should be on the lookout for visitors as they circulate among the people. It is a precious time for the pastor. Every pastor has to develop his/her own ways of moving away from the

monopolizers. Otherwise a few minutes will be gone before one has had a chance to circulate. The fellowship moment and the receiving line are not times for pastoral counseling they are times for saying things you need to hear.

### **THE PASTOR–EVANGELIST AS PREACHER**

A preacher-evangelist must preach with conviction and compassion one must have “a passion for souls, “ a deep aiding commitment to help people discover and enter into a saving relationship with Jesus Christ. Like Dr. Charles Holmes and Dr Frederick A. Wright. Where there is no passion, there will be no evangelism. **Integrity is very important.** Integrity demands that we ourselves know what we believe and why we believe it before we invite others to believe in Christ. People’s hearts are moved much more by conviction than by eloquence. They want to believe that the person speaking to them from the pulpit really believes what she or he is saying.

**Preparation:** The sermon preparation has at least as much to do with preparing the preacher as with preparing as with preparing the sermon. The Holy Spirit must be present in the pastors’ study as well as in the pulpit. He or she must be prayed up in the spirit. Our sermons must be biblically based, theologically sound, carefully prepared, and existentially relevant theologically sound, carefully prepared an existentially relevant.

The best advice to any preacher is, be **authentic**, be yourself! Don’t be one person in the pulpit and a different person out of it. People will not listen to phonies. Why does God have to be pronounced Gawd in the pulpit? And why does the Holy Spirit have to become the Spidit?

The preacher should strive hard to be clear, knowing that **clarity is essential to understanding.** The preacher should be an interesting speaker. The content can be excellent, but if there is no spark in the preacher, the sermon will ignite no fires in the

pews. To be dull is deadly. If the preacher is not alive and excited about a sermon, it is hardly likely that the congregation will be excited.

Along with what has already been said, a cold personality is a serious detriment to evangelism. **A warm preacher makes a warm congregation.** The friendliness that every church would like to be known for begins in the pulpit. Preaching is optimistic. There is expectancy about it. Will it heal or will hurt. Expect nothing, receive nothing. Expect results, and receive results. There is an Urgency to evangelize for outreach ministry in America and around the world. Time is winding up.

## **“THE DYNAMICS OF EFFECTIVE PRAYER IN CHURCH OUTREACH”**

In writing this chapter I asked myself, “How can I make a difference? I have no power. Who will listen to me? In order to effect change you must move from self-doubt, and self-limitation. God has commanded His people to rise above their own expectations, to seek out the deep rich things of the Kingdom. A right attitude is crucial in the discovery of God’s purpose for your life and ability to transcend the “self-doubt” and “self-limitation.” Only reading through the Bible, teaching, and prayer will accomplish this. It requires sacrifice and determination. The end result will be a transformation of a people from lukewarm Christians, carnal Christians, into sincere, committed, dedicated, spirit-filled men and women of God. As God was with Moses, so God will be you as you live by biblical principles. Start today, and let your life make a difference. Allow yourself to live by the word of God even when it’s inconvenient. Speak out against injustice and corruption in our Zion and globally. Trust God to raise you up to be an intercessor.

Prayer is the key too affecting change in our locate churches, around the world in this age and ages to come. We must not let our light go out. We must keep our light trimmed and ready through constant, continual, communication with God through prayer. Prayer is the essential ingredient that will birth revival and *awakening* in this millenium

Throughout church history the most effective revivals and awakenings have come about because of prayer. Prayer is one of the highest functions and most important privileges of the Christian life. Prayer opens the door and ushers believers into the Holy of Holies, because Jesus Christ the high priest has died for our sins and has given believers direct access to the Father. (Heb. 4:16). Prayer to a Christian is essential as

breathing is to the natural life. Through prayer, believers are strengthened to live a victorious Christian life.

Now, did you know that Jesus Christ had a prayer life? Yes Jesus did. Jesus was busy like you and I, yet Jesus purposed in His heart to spend quality time with the Father in prayer. Jesus left the disciples early in the morning before sunrise and went to a solitary place to pray (Mark 1:35). Jesus often sent the disciples away, and He withdrew to a solitary place to pray in the evening after ministering to the masses. He taught His disciples to pray the Lord's Prayer. On the night of Jesus' betrayal, Jesus prayed the high priestly prayer that included believers not yet born (John 1-36); in the Garden of Gethsemane, Jesus surrendered His will to the Father through prayer (Luke 22:41-42). Prayer was Jesus' lifestyle. From the Old Testament to the New Testament, the Bible speaks of the necessity of prayer.

### **OLD TESTAMENT WORD STUDY**

In the Old Testament, the Hebrew verb for prayer is "*pala*." It means to pray, to intercede or intervene. This occurs 84 times in the Old Testament. It expresses the idea of "interceding for, praying in behalf of" (Num. 21:7; Deut. 9:2; 1 Sam. 12:23). This verb emphasizes that prayer is basically communication, which always has to be two-ways in order to be real (Vine, 1985, 185; The New Strong's Complete Dictionary of Bible Words, 1996, 198).

The noun "*tepillah*" appears 77 times in biblical Hebrew. It is the most general Hebrew word of prayer. It first appears in 1 Kings 8:28 and it is used as a Psalm title in the fifth division of Psalm. Also, it is the title of Habakkuk's (Hab.3: 1). In these use *tepillah* means a prayer set to music and sung in the formal worship service. Psalm 17:1 is specifically called a prayer (Vine, 1985, 186).

## NEW TESTAMENT WORD STUDY

In the New Testament, the Greek word “proseuchomai” means to pray. It is the most frequent word used for prayer, especially in the Synoptic Gospels and Acts, once in Romans, 8:26; in Ephesians 6:18, in Philippians 1:9; in 1 Timothy 2:8, in Hebrews 13:10, in Jude verse 20. (Vines, 1985, 480, also “The New Strong’s Complete Dictionary of Bible Words, 198).

The noun “proseuche,” like the verb “proseuchomai,” denotes prayer to God (Matthew 21:22; Luke 6:12). Prayer is properly addressed to God the Father Matthew 6:6; John 16:23; Ephesians 1:17; 3:14, and the Son, Acts 7:59; 2 Corinthians 12:8; but in one instance in the New Testament is prayer addressed to the Holy Spirit distinctively, for whereas the Father is in Heaven. Prayer is to be offered in the Name of the Lord Jesus, (John 14:13).

### **Spiritual Preparation of an intercessor**

In order to have a relationship with God we must desire to live holy for God. We must exceed that of the Pharisees. It is not enough for the people of God to look pious and to sound pious. We must move into the deep things of God, to move from the outer court of the temple into the inner court where the things of the spirit are valued higher and are of greater importance than the things of the world. (Gwendolyn Long Cudjoe. *Prayer: The Key to Church revival In the New millennium, (Millenium Connectional Seminar, Orlando, Florida, January 5, 1999), and 5.*

We must follow Jesus’ model of prayer as we move from the natural realm into the spiritual realm and experience intimacy with our Lord. As we consecrate ourselves to God through prayer, we can expect revival when we reach out to others. We must prepare for this next great move of God.

## The Challenges

There is a plot to destroy the witness of the believer through following devices:

Distraction, disinterest, disillusion and disconnection.

### Distraction

- Mind on other things
- How can I get ahead?
- What's in it for me and mine?
- "Meanology" is running the Body of Christ. (me)
- Would rather hear a clever story than an uncompromising Word from God.
- Distraction is a killer of the spirit. It gives Satan an entrance into the life of the individual and the life of the church.

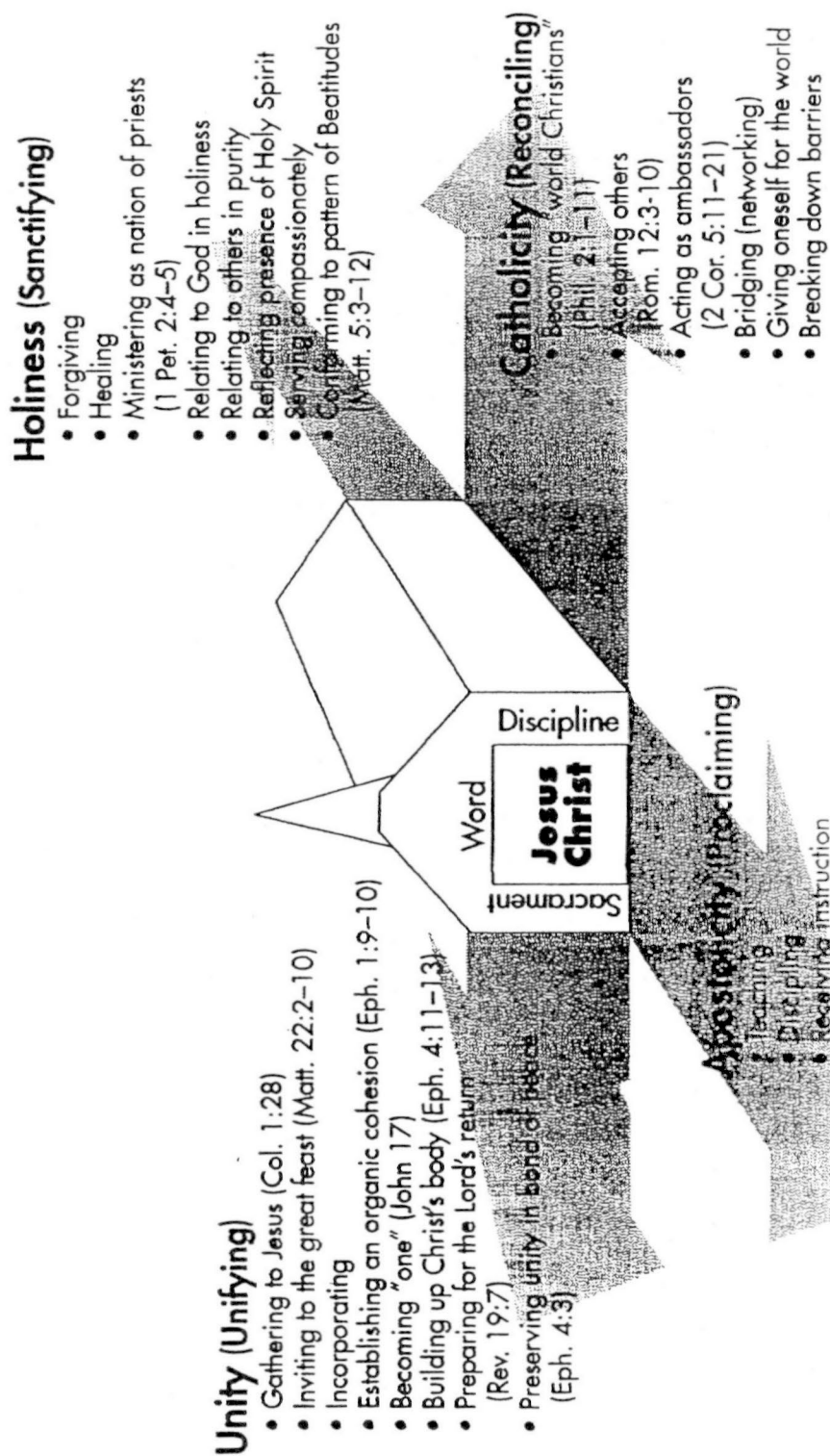
### Disinterest

- No time for spiritual reflection. It's okay for a moment, in one session, but
- Don't give us a steady diet of Holiness.
- The result is that the Body of Christ is suffering from spiritual malnutrition, because we are disinterested in the spiritual things of God.

### Disillusionment

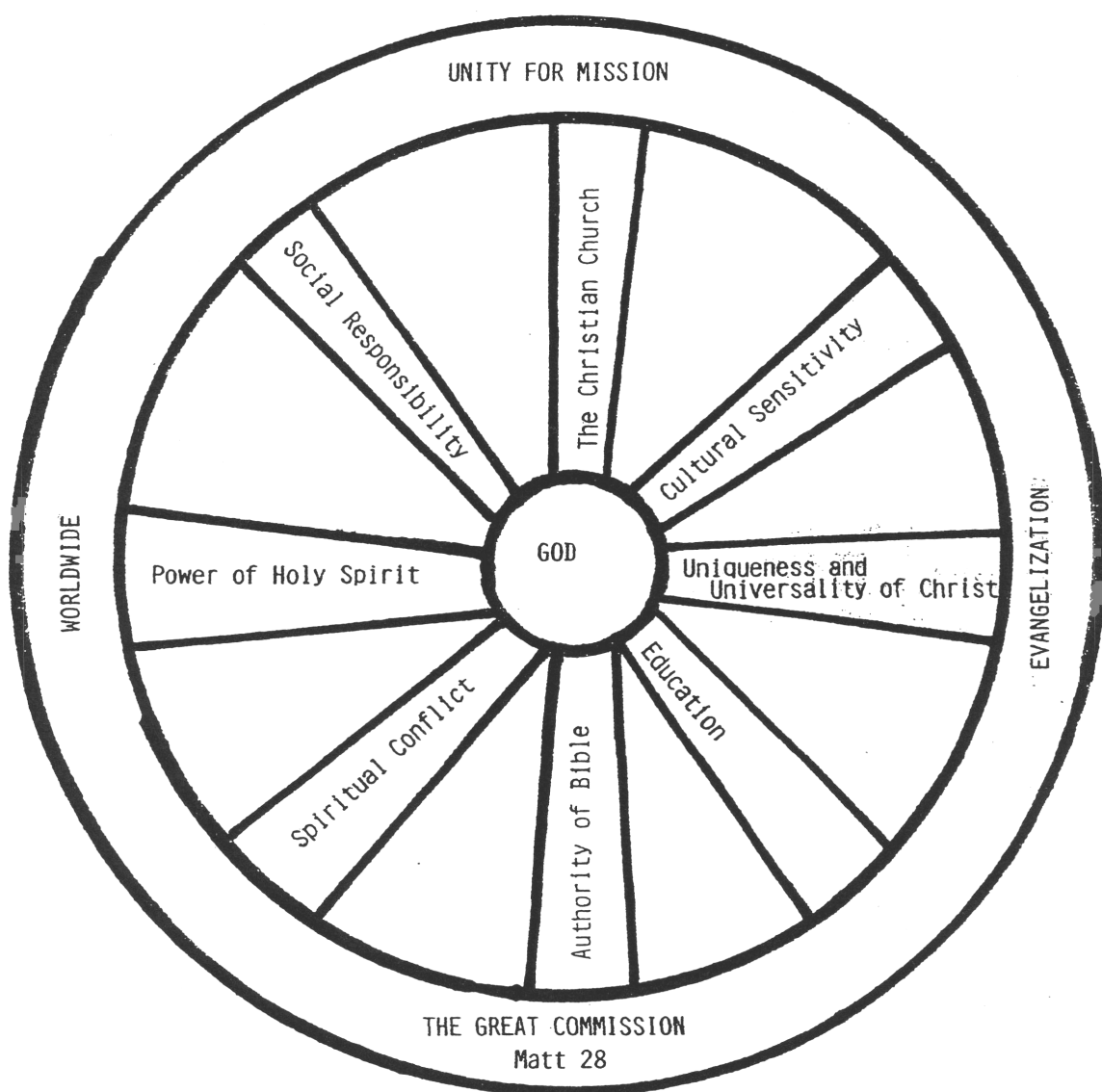
- By our own aspirations and the aspirations of others.
- We must have a high Christology and focus on the teachings and prayer life of Jesus if we don't want to be led astray or disillusioned by the hand of the evil one.
- Disillusion happens when the opinion of the world tries to tell us what is politically and socially correct are what is important.

**Figure 3**  
**The Four Attributes in Missional Perspective**



Source: *God's Missionary People* by Charles Van Engen

## RECOVERY OF BIBLICAL CHRISTIANITY



Source: *Church History II*, by Dr. Garth Rossell

**BI-Monthly Theme****Effective Prayer and Praising God****Monthly memory verses:****I Thessalonians 5:17****“Pray without ceasing.”****John 15:7**

“If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.”

**Philippians 4:6**

“Be careful for nothing; but in everything by prayer and supplication with thanks giving let your requests be made unto God.”

**The aims of the lessons:****1. Teach the children and adults the purpose of prayer in their lives.****2. Teach them the Lord’s prayer and the church catholicism.**

\*\*\*\*\*

**BI-Monthly Outline****October and November****Topics:**

- 1. What is Prayer?**
- 2. What is Prayer?**
- 3. What are the types of Prayer?**
- 4. Why Pray?**
- 5. How do you pray? How do you use prayer when witnessing?**
- 6. Where do you pray?**
- 7. Hindrances to prayer.**
- 8. Does God answer all prayer?**

## Lesson # 1

### 1. What is prayer?

Prayer is communication with God. Most men and women try to pray; not many really know how to pray.

#### A. Two major types of prayer:

1. The prayer that does reach God.
2. The prayer that does not reach God.

**Illustration: Study Luke 18:9-14.**

In this parable, Jesus explained the following:

1. Both men went to the same time.
2. They both went at the same time.
3. Both went for the same purpose --- to prayer.

Now lets take a look at each person's actions:

<u>PHARISEE</u>	<u>PUBLICAN</u>
1. Prayed in his religious pride, expecting God to answer because he thought himself Worthy.	1. He came to God in great humility.
2. Informed God of his own goodness, He was better than other people.	2. He was conscious of his unworthiness.
3. Boasted of his good works. Saying, "I fast, sinner. I give."	3. He confessed himself as a sinner.
Conclusion: This kind of prayer does not reach God.	4. He begged for mercy.
	Conclusion: This is the kind of prayer that reaches God. This is a righteous prayer.

**Summary: Ephesians 6:18**

- 1. It's a privilege to pray.**
- 2. Prayer brings you closed to God.**
- 3. Prayer is fellowship with God.**
- 4. Prayer allows you to utterly depend upon God for all things.**

## Lesson #2

### II. What is prayer?

**Illustration: Read – Matthew 7:7-11**

#### I. Prayer is asking and receiving.

**A. When you know God's will concerning materials or spiritual needs, you  
Can ask and receive.**

**B. This is prayer according to the will of God. Read: I John 5:14 –15**

#### II. Prayer is talking with God.

**A. Seeking and finding. When you don't know the will of God, you  
Must seek his will through prayer and studying the word until you  
find out His will.**

#### III. Prayer is making your requests known to God in faith.

**A. Knocking and opening**

#### II. When you know God's will and find the door closed,

**then keep knocking until God opens the door (pray  
without ceasing).**

**2) Prayer can move mountains, if you have faith as a  
Mustard seed. Read: Mathew 17:20.**

**3) Knocking prayer is when you stand steadfast on God's  
Word by faith until the impossible becomes the possible.  
Read: Luke 18:27.**

**4). Knocking prayer is miracle working prayer. Read: Luke  
18:1-8.**

**B. All things are possible when you ask, seek and knock.**

## **LESSON #3**

### **WHAT ARE THE TYPES OF PRAYER?**

**There are five types of prayer:**

**I. CONFESSION:** To acknowledge one's faith in anything; as in the existence of God and authority of God, or the sins of which one has been Guilty. The only prayer the Lord will hear from a sinner is a Prayer of confession. Read and study I John 1:9.

**III. SUPPLICATION:** Asking the Lord to supply your needs. Read: II Timothy 2:1- 3.

**A. I exhort therefore that, first of all supplication, prayer, and intercessions and giving of thanks, be made for all men.**

**B. For kings and for all that are in authority that we may lead a quiet and peaceable life in godliness and honesty.**

**C. For this is good and acceptable in the sight of God our Saviour.**

**IV. INTERCESSION:** Prayer, petition or entreaty in favor of another.

**Study: Jeremiah 27:18 and Isaiah 53:12**

**We are to worship the Lord in spirit and truth. READ:**

**John 4:24**

**IV. ADORATION:** Homage paid to one held in high esteem or worship.

**Study: Matthew 2:11**

**We are to worship the Lord in spirit and truth. Read: John**

**4:24.**

**V. THANKSGIVING:** A prayer expressing gratitude to God for His divine

**Goodness. Read: Philippians 4:6**

## LESSON #4

### WHY PRAY?

- 1) Jesus said: “Men ought always to pray and not to faint.” Luke 18:1  
 A. Prayer is imperative.      B. We are commanded to pray (Matthew 26:41)
- 2) Prayer is the only way to get things from God. Read: Matthew 26:41
- 3) Because there is joy in prayer. Read: John 16:24
- 4) Because prayer will give you deliverance from all trouble. Read: Psalms 34:6
- 5) Prayer leads to wisdom. Read: Jeremiah 33:3 (also known as God’s phone Number)

## LESSON #5

### HOW DO YOU PRAY?

The Lord gave a model prayer to His disciples that walked with Him and He has left this prayer for us.

Turn to Matthew 6:9-13

**“Our Father which art in heaven, Hallowed be thy name.  
 Thy Kingdom comes. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our Debtors. And lead us not into temptation, but deliver us from evil. For thine is  
 Is the Kingdom, and the power, and the glory, forever, Amen.”**

1. We are to pray to our Father which art in heaven because God is all wise, all loving, and all-powerful, and in the name of Jesus.
2. We are to pray for His will be done in everything.
3. We are to pray for the coming of the Kingdom.
4. We are to pray for daily necessities.
5. We are to pray for forgiveness and practice forgiving others.

6. We are to pray for the leading of the Lord and deliverance from evil.
7. We are to pray in Faith, for without Faith, it is impossible to God.

**Hebrews 11:5-6**

**The Lord's prayer is brief and not repetitions, and should be used as a model by all Christians in learning how to have an effective prayer life. Prayer should be made daily and without ceasing to our Father which art in Heaven.**

## **LESSON #6**

### **WHERE SHOULD WE PRAY?**

#### **I. EVERYWHERE**

**God is omnipresent. God is present everywhere at the same time.**

#### **II. EVERY PLACE**

**Because Christians are the temples of God and Holy Spirit, wherever we are whether it's on our job, in our automobile, homes, etc., God is always present.**

**Also Read: I Corinthians 3: 16; 6:19 and II Corinthians 6:16**

#### **III. IN THE SPIRIT:**

**John 4:23-24 tells us:**

**When the true worshipers shall worship the Father in spirit and truth.... God is a Spirit and they that worship God must worship God in spirit and truth.**

**Prayer is one form of worship. Therefore, when you pray, you must ask the Lord to manifest himself in you, THAT YOU ARE ABLE TO RECEIVE THE ANOINTING OF THE HOLY SPIRIT as you pray.**

**It is wrong to ask the Holy Spirit to come into the building or a certain place, Because once you accept Christ, you have all three – The Father, Son and Holy Spirit. Read: Colossians 2:9**

**LESSON #7****HINDRANCE TO PRAYER****I. What hinders our prayers?**

**A. Unharmonious relationships between wife and husbands.  
Read: I Peter 3:7**

**B. Selfishness – Read: James 4:3**

**C. An unforgiving spirit. Read: Matthew 22:24**

**EXAMPLE: Christians go without answers to prayers  
Because they have wronged others or have been  
Wronged and have failed to humble themselves  
and seek reconciliation.**

**D. Unbelief will hinder prayer. Read James 1:6-7  
Hebrews 11:6**

**E. Know sins in the heart. Read: Isaiah 59:1-2 and Psalms  
66:13.**

**When we pray, we must go to God in all humility, ask God to reveal  
everything in our life that is not pleasing to him. Then judge it confess it, calling it  
by name and forsake it, praying in all simplicity and earnestness, believing and God  
will hear and answer your prayer. Read: Matthew 21:22**

## LESSON #8

### DOES GOD ANSWER ALL PRAYERS?

**YES!**

**John 15:7 says:**

**“If ye abide in me, and my words abide in you, ye shall ask what ye will, and It shall be done unto you.”**

The Bible is filled with answered prayers. As Christians we are commanded to pray, and God has promised to answer. It may not be how we want God to answer but God does. It might be yes, or it might be no. Study Jeremiah 33:3.

**I. There are two requirements for answers to prayer:**

- A. You are to abide in God. To remain in God’s perfect will at all cost. Romans 12:1-2**
- B. God’s words are to abide in you. They are to become a part of your life. To be filled and guided by God’s word. Colossians 3:16-17**

Meet these two requirements and your prayers will be answered.

**II. How soon does God answer our prayers?**

- A. Sometime immediately:**  
Peter walked on the water to go to Jesus and as he began to sink, he Prayed Lord save me. Matthews 14:22

**Another illustration Acts 3:1-10**

Lame man healed immediately.

- B. Sometimes delayed: The delay is according to God’s will. Roman 8:28**

The resurrection of Lazarus is a good example of God’s will in delaying prayer. The answer was delayed but not denied. We have to be patient. We cannot rush God.

- C. Sometimes “No” When God answer with a no, God always accompanies the answer with peace and grace. Philippians 4:6-7 and II Corinthians 12:7-10.**

Paul’s thorn in the flesh is a good illustration. II Corinthians 12:7-10.

- D. Sometimes different from what you expected.  
Pray for patience and God sends tribulation because tribulation  
worketh patience. Romans 5:3.**

**God answers all your prayers not according to your wishes but according to God's perfect will. Thank you Jesus. Are you willing to pay the price to win loss souls? There cannot be any revival of your church without prayer. There cannot be an "outreach" ministry without pray. When you are reaching out you are going to the devil's territory. You must be prayed up or you will be like the Hebrew boys that tried to free the man with a demon. They were beat up and thrown out of the man's house. We must be bold and not afraid, because the Holy Spirit is with us. The Spirit will guide us in all things.**

## WHY WITNESS?

### Introduction

**OBJECTIVE:** To understand the reasons to witness for Christ.

**TO MEMORIZE:** 2 Corinthians 5:14, 15.

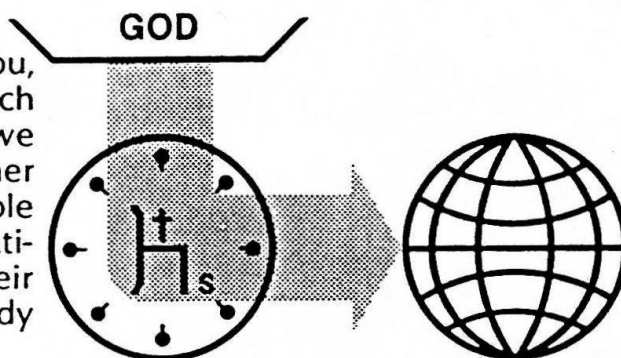
**TO READ:** Galatians 1 and 2.

One friend may say to you, "I think a man's religion is such a personal matter that we should not discuss it." Another may say, "I don't like people who are dogmatic and fanatical, who try to force their views of religion on everybody they meet."

Yet, Christ considered the human soul to be of such transcendent value that He gladly exchanged the shining courts of glory for a life of poverty, suffering, shame and death as an expression of His desire to "seek and save the lost." He was "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Christ has a concern for the individual and for the multitude. His concern was so deep that at times the flood of manly tears could no longer be restrained, and rolled down His compassionate face. Jesus, the manliest of men, wept. Paul, the brave, besought men night and day with tears to be reconciled to God. When a young missionary who had been sent home by illness was asked why he was so eager to get back to his people, he said, "Because I cannot sleep for thinking about them."

The aim of this lesson is to discuss why it is important that we share Christ with others.



### *The Christian and Witnessing*

2. As a representative of Christ, what would be your message to those who do not know Him personally (2 Corinthians 5:18-20)? \_\_\_\_\_  
\_\_\_\_\_
3. Why did Jesus say He came into this world (Luke 19:10; Mark 10:45)? \_\_\_\_\_  
\_\_\_\_\_
4. How does Paul express the message in 1 Corinthians 15:3, 4? \_\_\_\_\_  
\_\_\_\_\_

### **Life Application**

1. How would you define the word "witness" as it relates to Christ? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. State one reason you feel it is important that *you*, personally, be a witness for Christ. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

*The Christian and Witnessing*

\_\_\_\_\_

\_\_\_\_\_

5. Who spoke first — Jesus or the woman of Samaria? \_\_\_\_\_

Why is this significant when considering witnessing techniques? \_\_\_\_\_

\_\_\_\_\_

6. What did Jesus do repeatedly when the woman tried to divert his attention from her sin and her need? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

*B. Responses of the Samaritan woman*

1. How did the woman first respond to Jesus' approach? \_\_\_\_\_

How does verse 15 indicate that her attitude changed? \_\_\_\_\_

\_\_\_\_\_

What do you think brought it about? \_\_\_\_\_

\_\_\_\_\_

2. What did Jesus say that demonstrated His divine powers? \_\_\_\_\_

\_\_\_\_\_

3. How did Jesus describe God (verse 24)? \_\_\_\_\_

\_\_\_\_\_

What do you think is important about this statement? \_\_\_\_\_

\_\_\_\_\_

4. For whom was the woman looking and why? \_\_\_\_\_

\_\_\_\_\_

5. What did Jesus claim for Himself? \_\_\_\_\_

\_\_\_\_\_

*The Christian and Witnessing*

How can you overcome it? \_\_\_\_\_

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### *The Christian and Witnessing*

6. Was the man ready? \_\_\_\_\_ Why? \_\_\_\_\_

\_\_\_\_\_

What was his response? \_\_\_\_\_

\_\_\_\_\_

7. What Old Testament reference was the Ethiopian reading (verses 28, 32, 33)? \_\_\_\_\_

To whom did this reference refer? \_\_\_\_\_

8. What was Philip's message? \_\_\_\_\_

\_\_\_\_\_

#### *B. Philip's qualifications*

There are at least eight definite qualities stated or referred to in Philip's life that contributed to his effectiveness for Christ. Place appropriate reference verses after the following words:

Knowledge of Word of God \_\_\_\_\_

Boldness \_\_\_\_\_

Compassion \_\_\_\_\_

Humility \_\_\_\_\_

Obedience \_\_\_\_\_

Receptivity, sensitivity to guidance \_\_\_\_\_

Tact \_\_\_\_\_

Enthusiasm \_\_\_\_\_

#### *C. Possible hindrances to our witnessing*

1. Lack of preparation. Personal dedication to Christ and understanding of how to witness and what to say are imperative.
2. Fear of man. We possibly will be persecuted by unbelievers, as well as believers, but "the fear of man bringeth a snare" (Proverbs 29:25). Christ said of those who feared to confess His name, "For they loved the praise of men more than the praise of God."
3. Fear of failure. "They won't believe; they won't accept such simple truth." Certainly some will reject or neglect

## *The Christian and Witnessing*

# WITNESSING AND THE WORD OF GOD

### Introduction

**OBJECTIVE:** To learn to appropriate and use the power of the Bible in witnessing.

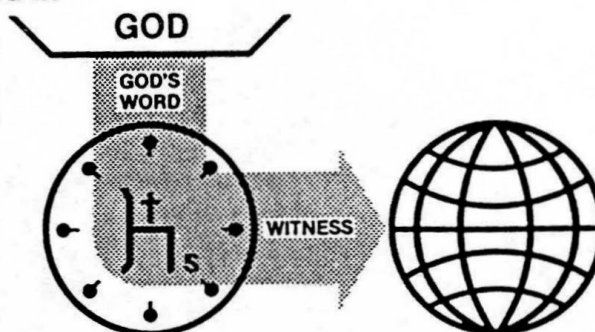
**TO MEMORIZE:** 1 Peter 3:15.

**TO READ:** Ephesians 1 and 2.

When the miracle of Pentecost occurred, the news spread quickly throughout Jerusalem, and a large crowd gathered, seeking the meaning of this phenomenon. Peter, under the control and in the power of the Holy Spirit, addressed the inquisitive

crowd. Some of these had during Christ's trial 10 days earlier cried, "Crucify Him," and "His blood be on us, and on our children" (Matthew 27:25).

Possibly some in the front row were those before whom Peter had used profanity when he denied Christ (Matthew 26:73, 74). Under these circumstances of fear and trembling, Peter's resources had to be the Holy Spirit and God's Word. The purpose of this lesson is to demonstrate the use of the Word of God in witnessing, and its results.



### Bible Study

#### A. Peter's witness

Read Acts 2.

1. Of all the disciples, why was Peter the least qualified to witness for Christ, and yet the most qualified, as suggested above and in Acts 2? \_\_\_\_\_

2. How much of Peter's sermon involves quotations from \_\_\_\_\_

the Bible (i.e., Joel, David, etc.)? \_\_\_\_\_

How much Scripture memorization do you suppose Peter had done in his early life? \_\_\_\_\_

3. What part does the Holy Spirit play:  
In those who share Christ's message (John 14:26)?

\_\_\_\_\_

In those who hear Christ's message (John 16:8-11)?

4. What did Peter say to convict them of sin (Acts 2:23, 26)?

\_\_\_\_\_

5. Name some great things Peter preached about God (verses 24, 34, 35, 38, 39): \_\_\_\_\_

\_\_\_\_\_

**B. *The crowd's response***

1. How many became Christians that day? \_\_\_\_\_
2. List the emotions experienced by the hearers before and after conversion: \_\_\_\_\_

\_\_\_\_\_

3. What do you think caused anger toward a witnessing Christian? \_\_\_\_\_

**C. *The power of the Word***

1. Summarize Isaiah 55:11. \_\_\_\_\_
- \_\_\_\_\_
2. How does the Word of God affect the non-Christian as you witness, according to Hebrews 4:12? \_\_\_\_\_
- \_\_\_\_\_

### *The Christian and Witnessing*

3. In Ephesians 6:17, what is the Bible called? \_\_\_\_\_

Why? \_\_\_\_\_

As you shall see in more detail in Lesson 6, it is the Holy Spirit who brings men to grips with the issues as we witness.

#### *D. The value of Scripture memorization*

Committing portions of Scripture to memory is the best way to know the Word of God, and as a result, to know Christ. Also by having the promises and commands of the Word memorized, we can apply them to any life situation at a moment's notice, especially when we desire to use them in an unexpected witnessing opportunity.

1. List some things you can know from 2 Peter 1:2-4: \_\_\_\_\_

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2. List some ways having Scripture memorized will help you according to:

1 Peter 2:2, 3 and Hebrews 5:12-14 \_\_\_\_\_

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Joshua 1:8 and Psalm 1:1-3 \_\_\_\_\_

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Psalm 32:8 \_\_\_\_\_

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3. List some ways in which the Scriptures will nourish your growth.

Romans 10:17 \_\_\_\_\_

Psalm 119:11 \_\_\_\_\_

Psalm 119:165 \_\_\_\_\_

4. And one thing God's Word was absolutely essential for:

1 Peter 1:23 \_\_\_\_\_

### **Life Application**

1. List specific ways the above Scriptures will help you in your witnessing. \_\_\_\_\_  
\_\_\_\_\_
2. Which one do you feel you need the most? \_\_\_\_\_  
\_\_\_\_\_
3. How will you apply it? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Have you memorized it? \_\_\_\_\_

## WITNESSING AND PRAYER

### Introduction

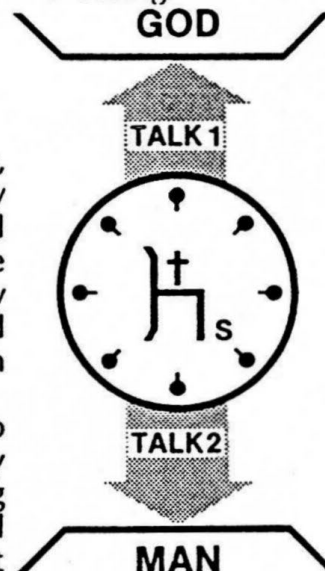
OBJECTIVE: To make prayer a vital part of witnessing.

TO MEMORIZE: Acts 4:31.

TO READ: Ephesians 3 and 4.

"And now, Lord, take note of their threats, and grant that Thy bond-servants may speak Thy word with all confidence . . . And when they had prayed, the place where they had gathered was shaken, and they were all filled with the Holy Spirit, and began to speak the Word of God with boldness" (Acts 4:29, 31).

Many times our efforts to lead people to Christ are fruitless. The reason for this may lie in the fact that we go about it the wrong way. The divine order is *first* to talk to God about men, and *then* to talk to men about God. If we follow this formula we will see results. Prayer is really the place where people are won to Christ; service is just gathering in the fruit. The aim of this lesson is to demonstrate that prayer played a major part in the witness of the early church.



### Bible Study

A. What the early Christians prayed for

Read Acts 4.

1. State the problem faced by these Christians. \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
2. What do you think would have happened to Christianity had they stopped witnessing? \_\_\_\_\_
3. Of what importance to the cause of Christ today is the soul-winning witness? \_\_\_\_\_
4. How did these Christians solve their dilemma:

Before magistrates? \_\_\_\_\_

In private? \_\_\_\_\_

In public? \_\_\_\_\_

5. What protected them (Acts 4:21)? \_\_\_\_\_

6. For what did they pray? \_\_\_\_\_

**B. *The answer to their prayer***

1. What was the result of their prayer? \_\_\_\_\_

\_\_\_\_\_

The answer to their prayer was immediate and definite. It was in the affirmative. They prayed, and God answered as He had promised. None could stand against them, and they were victorious in Christ.

2. How have you profited from their courage, prayer and effective witness? \_\_\_\_\_

\_\_\_\_\_

3. In what ways can other people depend on your courage, prayer and witness? \_\_\_\_\_

\_\_\_\_\_

**C. *The Christian's opposition***

1. Were the witnessing Christians persecuted by the religious or non-religious people of their day? \_\_\_\_\_

\_\_\_\_\_

2. Whom do you believe to be the author of resistance to Christian witness, and why? \_\_\_\_\_

\_\_\_\_\_

**Life Application**

1. What specific opposition have you encountered recently, and how did you deal with it? \_\_\_\_\_

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\_\_\_\_\_

*The Christian and Witnessing*

2. How could you have handled it better? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. List at least one prospective witnessing situation and spend a few moments praying specifically for God's leading and empowering through your life. \_\_\_\_\_

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## WITNESSING AND THE HOLY SPIRIT

### Introduction

**OBJECTIVE:** To understand and trust in the Holy Spirit's leading as you witness.

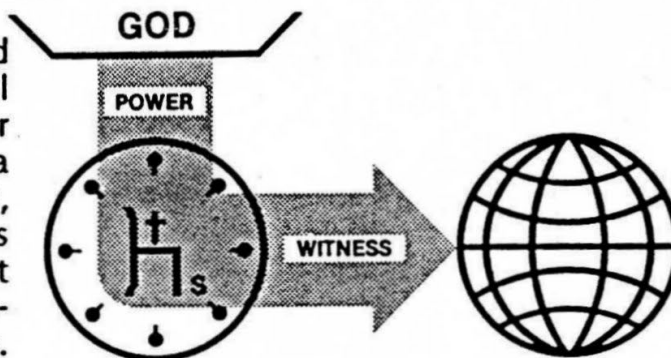
**TO MEMORIZE:** John 15:26, 27.

**TO READ:** Ephesians 5 and 6.

Self-consciousness and fear of what others will say are great foes to our witness. Stephen as a tablewaiter (Acts 6:2-5), not as an apostle, was brought before the most skilled and wicked opponents of Christianity. Though he might have retreated, conscious of his inadequacy, he yielded

to the Holy Spirit's control of his life. By so doing, he became the first Christian martyr, mightily moved the unbelievers and laid the basis for Saul's conversion.

The purpose of this lesson is to demonstrate how the power of the Holy Spirit relates to our witness.



### Bible Study

A. Read Acts 6 and 7

1. Underline every mention of the Holy Spirit.
2. What part did the Holy Spirit play in Stephen's life?  
\_\_\_\_\_
3. What was the spiritual indictment upon his hearers which cut them to the heart? \_\_\_\_\_  
\_\_\_\_\_
4. As a Spirit-filled man, Stephen had two purposes which were his greatest concerns, as seen in his desire to witness and in his dying prayer. What were they? \_\_\_\_\_

### *The Christian and Witnessing*

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5. How do these concerns show the fullness of the Holy Spirit in Stephen (Galatians 5:22, 23 and 2 Corinthians 5:14, 15)? \_\_\_\_\_
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#### *B. Work of the Holy Spirit in witnessing*

1. What is the ministry of the Holy Spirit (John 15:26; 16:13, 14)? \_\_\_\_\_
2. How is it accomplished in a person who witnesses of Christ (Acts 1:8, 6:10)? \_\_\_\_\_
3. What will the Holy Spirit do for the witnessing person (Acts 8:29, 4:31)? \_\_\_\_\_
4. What will the Holy Spirit do for the person being witnessed to, according to 1 Corinthians 2:10-12? \_\_\_\_\_
5. How would you compare that to 2 Corinthians 4:3, 4? \_\_\_\_\_

It is the Holy Spirit who brings a man face to face with the facts regarding his condition and his need. This action is called "convicting, reproof, exposing, bringing to light." If we were to witness on our own, we would accomplish nothing, but when the Holy Spirit uses our witness, He brings a man face to face with important facts — presenting them so forcefully that these facts must be acknowledged and considered.

6. What are these basic facts (John 16:7-11)? \_\_\_\_\_
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7. What final result is the full responsibility of the Holy Spirit to bring about in the hearer (John 3:5, 6)? \_\_\_\_\_

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### Life Application

Ask the Holy Spirit of God to prepare individuals to whom you can witness. Ask Him to free the minds of specific individuals so that they can see the issues at stake and be able to make a logical, rational, intelligent choice to receive Christ as Lord and Savior. Record the names of at least three persons you feel God would have you speak to about Christ within the next week.

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Ask the Holy Spirit to lead you to these individuals at the proper time, and to speak through you in confronting them with the message of Christ.

As you witness, be conscious of the fact that it is the Holy Spirit who is penetrating the mind of the other person, revealing spiritual truth.

Are you sure you are prepared? If not, review the earlier lessons in this step.

## **EVANGELISM IN ACTION, REACHING OUT TO WIN A SOUL FOR JESUS**

God has called us “to speak for Christ Jesus.” (2 Corinthians 5:20) and entrusts to us the important task of evangelism “so that people of all nations would obey and have faith” (Romans 1:5). We have to proclaim the gospel, the Good News of Jesus Christ. Jesus himself has commanded, us to: Go to the people of all nations and make them my disciples. Baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them, to do everything I have told you. Matthew 19:20a. Scripture tells us that if people have not heard about Jesus Christ, how can they hear about Jesus unless someone tells them? No one can have faith without hearing the message about Jesus. Romans 10:14,17.

When is the right time to tell the Good News? Times that occur to tell others about The Good News of Jesus is during a telephone conversation with a friend, while having lunch with a co-worker, are while sitting next to someone on a bus, train, or plane. Don’t be anxious about what you will say. Trust in the Holy Spirit to guide you. The Apostle Paul said,

When I talked with you or preached, I didn’t try to prove  
Anything by sounding wise. I simply let God’s Spirit show his power.  
I Corinthians 2:4

### **Where is the right place to tell the Good News?**

The right place to tell the Good News of Jesus Christ is wherever there are people at church sponsored events, in your community, in the work place, in educational institutions, while traveling or during when you are out. In the early days of the church, followers of the Lord “went from place in place, telling the Good News.”

### **How must I tell the “Good News”?**

I must tell the “Good News” by getting ready. I must give a copy of a Scripture leaflet to another person. This is an opportunity for you to share your faith and to tell the Good news about Jesus Christ. When preparing to share the Good News, **I must pray the price of salvation for the person I am witnessing to.**

Pray that God’s Holy Spirit will help and guide you when praying for those with whom you will be sharing the Good News.

### **Study the Scriptures.**

Read alone or with a partner the Scripture leaflet you plan to distribute. Imagine the questions you would have if you were not already a believer. Don’t be afraid of the hard questions.

### **Listen to those with whom you are sharing the Good News.**

The people you meet will have their own stories to tell. By listening you will gain insight into their needs and be able to assess how best to share the Good News of Jesus Christ.

### **Tell your own story.**

After listening to someone’s story, you may have a similar experience to share. Or perhaps you could tell about when you were first introduced to Jesus Christ and heard the Good News. Be prepared to share what believing in Jesus Christ means to you.

### **Going Forth.**

#### **Introduce the Scripture booklet “The Four Spiritual Laws.”**

At an appropriate time during the course of a conversation, introduce the booklet by saying, “I thought of you when I read this because or “This booklet helped me

because” (Avoid judgmental types of statements, such as, “You really need to read this.”).

**Suggest:**

To the person with whom you are sharing the Good News, ask them “What does this teach you about Jesus? Or, “What do you feel you are invited to do? If they don’t know quickly explain that the booklet is telling them about Jesus and how Jesus can free them from sin. Arrange time when you and the persons with whom you are sharing the Good News can meet together to discuss the thoughts and questions they may have.

**Include a contact name and number in the Scripture Booklet.**

Put a sticker of stamp with your church name, address and telephone number on the back page. If listing your church, include the times of worship services and special events.

**Pray.**

Ask those with whom you are sharing the Good News if they have any special needs they would like you to pray for. Next encourage daily Bible reading. Offer a copy of the Bible to the person that you have witnessed too.

**Follow Up.**

Keep a listing of the names, addresses and telephone numbers of the people with whom you have shared “The Four Spiritual Laws” so that you can keep them in your prayers and make follow up contacts.

**Places to Distribute Scripture Booklets.**

In church to visitors, in the workplace, in educational institutions in your community where you live, while dinning out. Be sure to obtain proper authorization where required, before distributing leaflets in a public place.

## **HOW TO MEMORIZE SCRIPTURE EFFECTIVELY**

Follow the program of Bible memorization in the Booklet. You will retain the passages better if you concentrate on only two or three new verses per week. It is suggested that you learn the new verses in the morning when your mind is alert, and so that they may be reviewed during the day.

**Find the verses in your Bible and seek to understand each one in light of its context. This is very important so that when you meditate and apply the verses you will do so properly.**

Seek to express each verse in your own words in order to assure yourself of the meaning. It is difficult to memorize or apply something you do not understand.

**Carry the verses with you and use spare minutes for memorizing and reviewing. Also, place them in a prominent place such as on your desk, over the kitchen sink or on the bathroom mirror. If you cannot concentrate unless you are alone and quiet, then set a specific time and place a side to do your memory work, perhaps during your daily Bible study time.**

Always read the whole verse when memorizing. Do not memorize just a phrase at a time. Say the reference before and after the verse each time you repeat it so that the topic and scriptural location become fixed in your mind. Always memorize your verses work perfect. This is the key to accurate and lasting Bible memory. All the verses have been printed with the New American standard Bible translation and the Living Bible. Select the version of your choice. The New American Standard Bible is a literal and accurate modern version of the Bible and is excellent for a detailed study of the Bible. The Living Bible is a very practical and free paraphrase of the scriptures in colloquial, contemporary English. It states the truths as you and I might state them today. Because

of its style, The Living Bible contains various elements of interpretation and application by the translator. It is suggested that you compare the two versions of each verse as one means to better understanding its content.

**Scriptures to remember:**

**John 3:16**

For God so loved the world that God gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. NASB

**John 3:16**

For God loved the world so much that God gave His only Son so that anyone who believes in Jesus shall not perish but have eternal life. LB

**Romans 3:23**

For all have sinned and fall short of the glory of God.

**John 10:10**

The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly.

**Romans 6:23**

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**MORE THINGS TO REMEMBER WHEN REACHING OUT**

**Ten Tips in Evangelism Training**

1. Never give the impression that you know everything.
2. Always be friendly and polite.
3. Trust the Holy Spirit to do the convicting.
4. Don't push your Church...point to Jesus.

5. Don't speak negatively about other denominations.
6. Don't argue or debate.
7. Don't stay past the time you initially said unless the person(S) being called on Shows an interest for you to stay longer.
8. Look for points of agreement in the conversation.
9. Always be spiritually prepared before going out.
10. Don't be judgmental.

## **PREPARATION FOR EVANGELISM**

### **Assurance of Salvation**

**Memory Scripture: I John 5:13**

**1. Why is Salvation necessary?**

**Genesis Chapter 3**

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**John 3:18**

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## **II. Eight Things that happen at Salvation**

1. Ephesians 1:7 \_\_\_\_\_
2. Hebrews 9:22 \_\_\_\_\_
3. Ephesians 2:1-4 \_\_\_\_\_
4. Colossians 1:12-13 \_\_\_\_\_

5. 2<sup>nd</sup> Corinthians 4:4 \_\_\_\_\_
6. Isaiah 53: 4-5 \_\_\_\_\_
7. 2<sup>nd</sup> Corinthians 5:21 \_\_\_\_\_
8. 1<sup>st</sup> Corinthians 6: 18-20 \_\_\_\_\_

### THINGS TO REMEMBER WHEN REACHING FOR THE UNSAVED

- 1 I MUST TALK TO THE Lord before I talk to them about the Lord.
2. I must be polite to them.
3. I must to them.
4. I must get to know them.
5. I must not argue with them.
6. I must not condemn.
7. I must not judge.
8. I must love unconditionally.
9. Do not react to their rudeness.
10. Do not push.
11. Do not embarrass them.
12. Do not hesitate to lead them straight to Christ.
13. Use your personal testimony when helpful.
14. Let them see the personal changes in you – do not brag!
15. Tell what is, not what is not.

### 5 –W’S IN WITNESSING

1. What is a Witness? Romans 10:2 say’s that a witness is a person who has knowledge of God and Jesus Christ.

2. **Why is witnessing important? Matt 28: 19-20; Luke 10; Acts 1:8**  
These scriptures tell us that God said we must witness. Jesus Christ tells us to witness in the great commission. Matthew 28:19-20.
3. **Who is a Witness? John 3:3-7; Acts 1:8 say that everyone is a witness.**
4. **Where are we to witness? I Peter 3:15 say we are to witness everywhere.**
5. **When you witness, what do you trust the Holy Spirit to do?**  
To give you the words to say. To illuminate our minds with the way we must pray. That there hearts are hard. And need to be broken up.

### **BIBLICAL MANDATES**

#### **Matthew 28:19-20**

19. **Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (The Great Commission).**
20. **Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world. Amen.**  
**The Great Commission is the last promise that Jesus told us to do.**

#### **St. John 20:19**

19. **Then the same day at evening being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews came Jesus and stood in the midst and saith unto them Peace is unto you. (22) And when he had said this Jesus breathed on them and said unto them Receive ye the Holy Ghost.**

#### **Acts 1:8**

8. **But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**

### **SEVEN PRINCIPLES FOR EFFECTIVE EVANGELISM**

- 1. Establish a common bond**
- 2. Do not push**
- 3. Do not condemn**
- 4. Stick with main issue**
- 5. To confront directly**
- 6. Show interest in other people**
- 7. Contact others in your church to be a witness also.**

**APPENDIX E**  
**PERMISSION LETTERS**



## DALLAS THEOLOGICAL SEMINARY

September 5, 2003

Rev. Grace L. Clay  
P.O. Box 750038  
Washington Township, Ohio 45475

Dear Rev. Clay:

You have my permission to use the discipleship notes from a class that I taught at William Tyndale College several years ago for your dissertation. My only request is that you site my name with the material and the date of the class that you attended.

Continued blessings on your work for His greater glory.

Cordially,

Howard G. Hendricks  
Distinguished Professor  
Chairman, Center for Christian Leadership

HGH:pc

*Wayman Chapel A.M.E. Church*

*3317 Hoover Avenue*

*Dayton, Ohio 45407*

*Rev. Dr. Frederick A. Wright, Pastor*



Church (937) 268-6729

February 07, 2003

Fax (937) 267-9804

Rev. Grace Clay  
P.O. Box 750038  
Centerville, Ohio 45475-0038

Dear Rev. Clay:

As per conversation, I consent in permitting you to use the handout that I lectured upon at our 2002 mid-year convocation in Pittsburgh, Pennsylvania as a reference resource, only. I hope that the information will prove valuable for your writing project.

Sincerely,

*Rev. Frederick A. Wright*  
Rev. Dr. Frederick A. Wright

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